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ABSTRACT

This is a self-teaching textbook for learning Telugu, designed to be used with a language guide or a native speaker of Telugu. The emphasis is placed on speaking rather than on reading or writing. The book opens with a phonetic preface, to introduce the student to the sounds of Telugu. The textbook itself consists of thirty lessons, each divided into conversation, pronunciation notes, grammar notes and drill, a translation drill and a word list of the vocabulary introduced in each lesson. Each lesson deals with a particular point of grammar. The text is followed by a Telugu-English glossary. (CLK)

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INTRODUCTION
to
SPOKEN TELUGU

Leigh Lisker

With line drawings by Sara Lisker

American Council of Learned Societies
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1963

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Foreword

Telugu is spoken by about forty million people living in Andhra Pradesh, one of the constituent states of the Indian Union. In view of the fact that Andhra Pradesh extends as much as four hundred miles from north to south and about the same distance from east to west, it is not surprising that Telugu shows a considerable amount of dialectal variation. Moreover, there are variations which reflect social cleavages within any one restricted geographical area. The variety of spoken Telugu that we have aimed to present in this textbook is that used by educated people living in the coastal part of Andhra Pradesh--roughly, the area drained by the Kistna and Godavari Rivers. The several speakers whose speech provided material for this grammar spent their early years in one or more of the following places: Ongole, Nellore, Guntur, Bezwada, Rajamundry. Some efforts have been made to eliminate expressions that are restricted to particular geographic or social areas, but it is to be expected that any Telugu speaker will recognize, and probably object to, still other expressions as being peculiar to a single locality or social group.

Among the more than a dozen speakers of coastal Telugu who have contributed to this Introductory Spoken Telugu I wish to acknowledge an especially heavy debt to the following: Mrs. Violet Smith, Dr. Bh. Krishnamurti and Dr. D. V. K. Raghavacharyulu.

The line drawings accompanying the text are the contribution of my wife Sara, who made use of a month's stay in Waltair to record her observations of the local scene.

Most of the materials for this text were collected with the help of the Program in Oriental Languages of the American Council of Learned Societies, and I wish to record my lively appreciation for its long continued support. Part of the work of preparation was carried out in India on a visit made possible by the American Council of Learned Societies and the United States Educational Foundation in India.

In connection with the preparation of this book for publication I owe much to Miss Joan Dunham and Mr. Harry Lisker, who assembled the glossaries and typed the final draft, and to Dr. Gerald Kelley, who gave most generously of his time and specialist knowledge of Telugu in a detailed review of the text.

University of Pennsylvania
July, 1962

Leigh Lisker

Table of Contents

(Grammatical)

Foreword	v
Table of Contents	vii
A Note on Procedure	xi
A Phonetic Preface	xiii
LESSON I: Introduction	1
1. The Word	3
2. Citation Forms	3
3. The Apostrophe	3
4. The Hyphen	3
LESSON II: The Noun-phrase Sentence	4
LESSON III: Adjectives	14
1. Adjectives and Adjective Position	18
2. Noun Phrases with <u>anθā</u>	19
LESSON IV: Nouns from Adjectives	23
1. Pronominal Suffixes	27
2. Adjectives Used as Nouns	27
3. The Suffix <u>-gō</u>	28
4. <u>-gala</u> 'having'; Adjective Phrase	28
5. <u>-anθa</u> 'so; so much'	29
LESSON V: Nouns in Adjective Position	33
1. Adjectival Forms of Nouns	37
2. Personal Pronoun Suffixes	44
3. The Suffix <u>-ayna</u> ; Adjective Phrase	44
4. Gender Suffixes	45
5. Compounds and Sequences of Nouns	47
LESSON VI: Noun and Pronominal Suffixes	53
1. <u>-lu</u>	56
2. <u>-a</u> and <u>-wi</u>	57
3. <u>-ni</u>	57
4. Plurals without Singulars	58

LESSON VII: The Verb Sentence	61
1. <u>un-</u> 'be'	62
2. The Suffix <u>-gā</u>	62
3. The Deictic Elements <u>i-</u> 'this'; <u>a-</u> 'that'; <u>e-</u> 'which'	66
LESSON VIII: The Noun Suffixes <u>-lō</u> 'in', <u>-ki</u> ; <u>-ku</u> 'to' and <u>-ōō</u> 'with' ..	69
1. <u>-lō</u> , <u>-ki</u> ; <u>-ku</u> and <u>-ōō</u> (<u>-pātu</u>)	73
2. Subordinate Phrases	74
3. <u>-ata</u> 'it is said'	79
4. <u>ōelusū</u> 'is known'; <u>ōelēōū</u> 'is not known'	79
LESSON IX: Numerals	83
1. Numbers	85
2. <u>manōi</u> 'people' and <u>-guru</u>	86
3. Fractions	88
4. Ordinal Numbers	89
5. <u>-ā</u> 'in'	90
LESSON X: Verbs of Negation	93
1. <u>lē-</u> and <u>kā-</u>	94
2. <u>e-</u> ; <u>ā</u> and <u>lē-</u>	95
3. <u>-kantē</u> ; <u>-kannā</u> 'than'	96
4. Doublet Construction	96
LESSON XI: The Verb; Present-future Tense	99
1. Formation of Present-future	103
2. <u>-lā</u> ; <u>-lāgā</u> 'like'	107
LESSON XII: Noun Suffix <u>-ni</u> ; <u>-nu</u> (direct object)	111
1. Transitive Verbs	112
2. <u>gurinci</u> 'concerning'	113
LESSON XIII: The Verb: Progressive	115
1. Formation of Progressive Construction	119
2. Iterative Construction	121
3. <u>-a</u> ; <u>-na</u> 'in; on'	122
4. 'and' Construction	123
LESSON XIV: The Verb: Conditional	126
Formation of Conditional	129

LESSON XV: The Verb: Past Non-finite	134
1. Formation of Past Non-finite	136
2. Place of Past Non-finite in Sentences	138
3. <u>pō-</u> and <u>wēs-</u> as Auxiliary Verbs	139
4. Past Non-finite + <u>un-</u>	140
5. Verbs Ending in <u>-kon-</u>	141
6. <u>ani</u> (Quotative)	142
LESSON XVI: The Verb: Past Tense	145
1. The Past Tense Affixes	148
2. The Suffix <u>-ō</u>	156
LESSON XVII: The Verb: Imperative	161
1. Formation of Informal Imperative	163
2. The Formal Imperative	166
3. The Indirect Imperative	167
LESSON XVIII: The Verb: Infinitive	172
1. Formation of Infinitive	176
2. Infinitive + Auxiliary	177
3. Infinitive + <u>-gā (nē)</u> , 'as soon as'	184
4. The Infinitive as Optative	184
LESSON XIX: The Verb Suffix <u>-āli</u> 'must; should'	187
1. Root + <u>-āli</u>	193
2. Non-finite <u>-ālsi</u>	195
3. <u>-āli</u> + <u>an-</u>	197
LESSON XX: The Verb: Present-future Negative	201
LESSON XXI: Verbal Noun	209
1. Formation of Verbal Noun	215
2. Verb Sentences in Noun Phrase Position	218
3. Negative Present: Verbal Noun + <u>lēōu</u>	219
4. Verb + <u>iww-</u> 'let; permit'	219
LESSON XXII: The Verb: Past Adjective Participle	222
1. The Past Adjective Participle	228
2. <u>-āka</u> 'after, as soon as'	234
LESSON XXIII: The Verb: Perfect Adjective Participle	237
1. Perfect Adjective Participle	243
2. Perfect Adjective Participle + <u>-ōi</u>	248
3. 'Contrary to Fact' Conditional Sentence	248
4. Root + <u>-ō</u> + Perfect Adjective Participle-pronominal Ending: 'Habitual Action'	249

LESSON XXIV: The Verb: Negative Non-finite	252
1. Formation of Negative Non-finite; Use with <u>pō-</u> and <u>un-</u> ...	259
2. Negative Non-finite before Other Verbs and before ', '	261
3. Negative Non-finite before <u>munōu</u> and <u>pūrwamu</u>	261
4. Negative Non-finite with Past Non-finite	262
LESSON XXV: The Verb: Negative Imperative	265
LESSON XXVI: The Verb: Negative Adjective Participle	271
1. Formation of Negative Adjective Participle	273
2. Negative Adjective Participle + <u>-ōi</u>	274
3. Non-finite Verb (+ Lengthening of Final Vowel)	275
+ Negative Adjectival Participle or	
Negative Non-finite	
LESSON XXVII: The Verb: Concessive	277
1. Formation of Concessive	279
2. <u>ē-</u> ; <u>e-</u> and Concessive	281
3. <u>aynā</u>	283
4. <u>ganuka</u> 'because; therefore'	283
LESSON XXVIII: Complex Verb Stems: Reflexives, Transitives and	
Causatives	285
1. <u>-kon-</u>	289
2. Causative-transitive Bases	293
3. <u>pad-</u> and <u>pett-</u>	295
LESSON XXIX: The Verb: Potential and Aorist	298
1. Formation of the Aorist	300
2. Conditional Sentences	302
3. Formation of Potential	302
LESSON XXX: The Verb: Hortatory	306
1. Formation of the Hortatory	313
2. Hortatory + <u>an-</u>	315
3. Hortatory + Imperative	315

A Note of Procedure

This book has been designed to be used in consultation with a language guide or person whose mother tongue is Telugu. The student's job is to imitate the guide's pronunciation as closely as he can. Where the guide prefers forms differing from those given in the text, the guide is in general to be followed. The guide, however, has a duty to produce colloquial Telugu and not a spoken version of the written language. It is this writer's experience that in the classroom situation the language guide is under a continuous temptation to produce a "correct" Telugu which he may not ordinarily use in informal speech. Both the guide and the student must therefore be on their guard against departures from the text which introduce non-colloquialisms. At the same time it is important to remember that the guide rather than the text is the ultimate source for the language; where the text presents forms or sentences which the guide would not normally produce, it is the text and not the guide that requires alteration.

It is suggested that the conversations serve as primary material for drill purposes. The conversations have been kept brief so that the student may find it an easy matter to commit them to memory and at the same time fix his attention on the phonetic and grammatical features of the material to be learned. The conversations cover many of the common situations which the student may participate in or witness in the course of a stay in Andhra. They have been arranged in a kind of cumulative order—that is, essentially the same conversation may recur a number of times in the text, but in each recurrence it will have been changed somewhat in content and grammatical complexity. In studying a conversation it will be useful to review its predecessors so that the various alternative expressions which might be appropriate to the situation are immediately available for use in combinations that are not explicitly given in the text.

The drill sentences included in the grammar notes are intended primarily as examples which further illustrate the use of features found in the conversations and discussed in the notes. These drill sentences may, of course, also provide a basis for supplementary classroom drill.

The translation exercise at the end of each lesson is meant to serve as a review. The procedure recommended is to translate first the Telugu sentences into English, and then to use the English simply as cues by which to recall the Telugu sentences as given. It is suggested that the English sentences not be translated into Telugu of the student's own invention.

In the first five lessons replacement exercises are provided; these enable the student to put together new sentences by simple replacement of the parts of certain model sentences. Similar exercises might also be performed with sentences in subsequent lessons, though these are not provided in the text.

Finally, it is suggested that once a conversation and its related predecessors are well controlled by the student it may be valuable to record his attempt to engage the guide in free conversation along the same general lines so that new expressions which the guide may spontaneously produce will be available for later study. In this way the conversational materials in this text can be indefinitely enlarged upon.

A Phonetic Preface

The meanings of many of the symbols used in this text to represent the sounds of Telugu will be clear to the reader simply because they represent quite similar sounds in English. Those which require special comment will be referred to in 'Pronunciation notes' in some of the early lessons. However, for the reader's ready reference we list below all the symbols used in the text, together with descriptions of the sounds they represent. For practical reasons, description will be limited to the citation of English words which contain similar sounds (as pronounced by most Americans in the northern United States).

VOWELS

<u>Symbol</u>	<u>Positions</u>	<u>Sound Values</u>	<u>Examples</u>
a	final in phrase	varies from <u>u</u> of 'cut' to <u>a</u> of 'father'; short	ekkada 'Where?'
	after <u>c</u> , <u>ś</u> , <u>j</u> or <u>y</u>	between <u>u</u> of 'cut' and <u>a</u> of 'cat'; short	candru <u>u</u> 'moon' śani 'Saturn' jan <u>u</u> wu 'animal'
	before <u>a</u> or <u>ā</u> or apostrophe in following syllable	between <u>u</u> of 'cut' and <u>a</u> of 'father'; short	kalam un <u>ā</u> i. 'There's a pen.' kana pa <u>i</u> l <u>ē</u> ḍu. 'It wasn't seen.'
	elsewhere	<u>a</u> of 'America'	ikkada d <u>a</u> bbu l <u>ē</u> ḍu. 'There's no money here.' pa <u>n</u> un <u>ā</u> i. 'There's work.'
ā	after <u>c</u> , <u>ś</u> , <u>j</u> or <u>y</u>	between <u>a</u> of 'cat' and <u>a</u> of 'father'; long	samācāram 'news'
	before <u>a</u> or <u>ā</u> or apostrophe in following syllable	between <u>a</u> of 'father' and <u>au</u> of 'caught'; long	n <u>ē</u> nu pāl <u>i</u> l <u>ē</u> ḍu. 'I didn't sing.'
	elsewhere	<u>a</u> of 'father'; long	nālugu 'four'
i	before <u>a</u> or <u>ā</u> or apostrophe in following syllable	varying between <u>i</u> of 'bit' and sound resembling both <u>i</u> of 'bit' and <u>e</u> of 'bet'; short	cilaka 'parrot' θ <u>i</u> n'nu. 'I don't eat.'

VOWELS--cont'd

Symbol	Positions	Sound Values	Examples
i	elsewhere	varying between <u>ee</u> of 'beet' and <u>i</u> of 'bit'; short	<u>i</u> numu 'iron' man <u>i</u> ḡi 'good'
ī	before <u>a</u> or <u>ā</u> or apostrophe in following syllable	like <u>i</u> of 'bit', but with tongue more retracted; long	<u>ī</u> ga 'fly' (insect) n <u>ī</u> l' lō 'in the shade'
	elsewhere	<u>ee</u> of 'beet'; long	m <u>ī</u> ru 'you'
u	before <u>a</u> or <u>ā</u> or apostrophe in following syllable	between <u>u</u> of 'put' and <u>oa</u> of 'coat'; short	m <u>u</u> sali 'aged' b <u>u</u> tt' unḡāḡ 'Is there a basket?'
	elsewhere	varying between <u>u</u> of 'put' and <u>oo</u> of 'poop'; short	u <u>ppu</u> 'salt'
ū	before <u>a</u> or <u>ā</u> or apostrophe in following syllable	between <u>u</u> of 'put' and <u>oa</u> of 'coat'; long	s <u>ū</u> la 'pain' ḡ <u>ū</u> kam 'weight' ḡ <u>ū</u> l' lēḡu. 'I didn't see.'
	elsewhere	<u>oo</u> of 'poop'; long	p <u>ū</u> ri 'grass' m <u>ū</u> du 'three'
e	before <u>a</u> or <u>ā</u> or apostrophe in following syllable	varying between <u>e</u> of 'pet' and <u>a</u> of 'cat'; short	e <u>kk</u> ada 'where?' m <u>e</u> da 'neck' venn' e <u>kk</u> ada. 'Where's the butter?'
	finally	in some dialects: between <u>e</u> of 'pet' and <u>a</u> of 'pat'; short	ā <u>m</u> e 'she' g <u>i</u> nn <u>e</u> 'cup' ā <u>w</u> ide 'she'
	elsewhere	<u>a</u> of 'date'; short	e <u>pp</u> udu 'when?'
ē	generally	<u>a</u> of 'date'; long	r <u>ē</u> pu 'tomorrow' ḡ <u>ē</u> lu 'scorpion'
	in some dialects: before <u>a</u> or <u>ā</u> or apostrophe in following syllable (unless <u>ḡ</u> or <u>y</u> intervenes)	<u>e</u> of 'bed'; long	c <u>ē</u> sḡānu 'I'll do' m <u>ē</u> ka 'goat'
ā	generally	varying between <u>a</u> of 'cat' and <u>e</u> of 'pet'; long	well <u>ā</u> nu 'I went'

VOWELS--cont'd

Symbol	Positions	Sound Values	Examples
æ	in medial and final syllables of words	sometimes diphthongized vowel like <u>a</u> of 'date' and shifting rapidly to vowel like <u>a</u> of 'cat'; long	dabb unḍæ† 'Is there money?'
o	before <u>a</u> or <u>ā</u> or apostrophe in following syllable (unless <u>ś</u> or <u>y</u> intervenes)	between <u>au</u> of 'caught' and <u>oa</u> of 'coat'; short	ḥoda 'thigh' kon'nu 'I won't buy.'
	elsewhere	<u>oa</u> of 'coat'; short	ḥodi 'dust'
ō	before <u>a</u> or <u>ā</u> or apostrophe in following syllable (unless <u>ś</u> or <u>y</u> intervenes)	<u>au</u> of 'caught'; long	gōia 'wall' gōl' lēḥu. 'There's no wall.'
	elsewhere	<u>oa</u> of 'coat'; long	kōdi 'chicken'

NOTE: The vowels o ō u ū are, at the beginning of words, usually pronounced with an initial w-sound. This w-sound, because it is not an essential feature in such words, will not be represented in the spelling. In a very few cases, though, an initial w- may be written, for example, the Telugu word for 'vote', borrowed from English, will be written wōtu, for the initial w- represents a sound that is an integral part of the word.

Vowels in Connected Speech

For the kind of spoken Telugu with which we are concerned--the informal language of the educated--the number of vowel sounds that must be distinguished depends on whether one is dealing with words spoken in isolation (either as one-word sentences or as citation forms) or with words as components of longer sentences. As one goes from citation forms to connected sentences the number of vowels that must be distinguished just about doubles. This follows from two facts about the language of coastal Andhra Pradesh: 1) for citation forms each non-final vowel has in general two somewhat different qualities, one when the final vowel of the word is a or ā and another when some other vowel is in final position; (the final vowel may differentiate words of unlike meaning which otherwise share the same spelling.)

2) a word whose citation form ends in a short vowel may have a form without this final vowel when the word is part of a longer sequence, and the vowel in the final syllable of this shorter form of the word may preserve the quality appropriate to its position before the final vowel of the citation form. This is regularly the case when the vowel which is elided is in the second syllable of the citation form. Thus, for example, the ē's of mēku 'nail' and mēka 'goat' are different in quality; and these differences are preserved in the two sentences mēk(u) unḍi. 'There's a nail.' and mēk(a) unḍi. 'There's a goat.' In fact, the difference between the two variants of ē may well be greater in the sentences than in the isolated citation forms. As we see,

the two words in citation form may be adequately distinguished in writing solely on the basis of the difference in their final vowels, so that the quality difference between the two varieties of ē need not be explicitly marked in writing the words. When the final vowels of the words are elided in sentences, the quality difference between the two varieties of ē becomes of major importance to the correct identification of the words. Under the same circumstances each of the other vowels shows a similar differentiation in quality. Rather than double the number of vowel symbols in order to represent words in sentences, we shall introduce a single additional symbol, the apostrophe. Any word whose citation form includes an a in second-syllable position which is elided when the word occurs in context will be written with an apostrophe to mark the place of the elided a; elided vowels other than a will not be so marked. Thus mēku 'nail' and mēka 'goat' will be represented in our sentences as mēk unōi. 'There's a nail.' and mēk' unōi. 'There's a goat.' The presence or absence of the apostrophe thus indicates the quality of the preceding vowel, and hence serves to distinguish words and sentences of different meaning. (The use of the apostrophe will be discussed further in the Grammar Notes of Lesson One, and examples will be given in the Pronunciation Notes of Lesson Three.) Where a vowel other than a has been elided, no symbol of any kind will mark its place.†

For many speakers the sound represented by æ̃ is ordinarily not distinguished from the variety of ē which is used before a syllable containing an a or ā vowel. For such speakers, then the word for 'goat' might be written either mēka or māka. In our text we choose to write this vowel as ē whenever it is followed in the same word by a syllable containing an a or ā or an apostrophe; when the following syllable contains some other vowel, then æ̃ will be written.

There is one situation in which the vowel sound represented by æ̃ (or by ē before a or ā) will be written in still another way in this text. When a word whose citation form ends in -i is followed in the same phrase by a word whose citation form begins with ā-, the place in the sentence where we might expect either simply ā- (with elision of the final short vowel -i) or the sequence -i ā- is occupied by a vowel which is phonetically equal to -æ̃-. This vowel, however, will be represented by the vowel symbols appropriate to the citation forms, and they will be separated by a space to mark the division into words. Thus, instead of bandāpu. 'Stop the vehicle.' we shall write bandi āpu. (In the case of some speakers the vowel which we shall write -æ̃- or -i ā- is everywhere more or less diphthongized, so that the symbol -æ̃- might be eliminated entirely and replaced everywhere by either -iā- or -i ā-. However, in this text -æ̃- will be used so long as the vowel falls entirely within a single word.)

Although Telugu does not have a short vowel æ̃ which is distinct from ē in the same way that æ̃ is distinct from ē (before a syllable containing a vowel other than a or ā), a vowel which is phonetically æ̃ does occur in one circumstance. When a word whose citation form ends in -i is followed by one whose citation form begins with a-, the sequence -i a- will represent a vowel like the variety of ē which is found before a or ā in a following syllable, that is, a short vowel having the quality of æ̃. Thus iwi annī 'all these things' in a closer approximation to the pronunciation might be written iwwænnī.

In general, the difference between the short and the long vowels is important for the proper identification of words. In the case of word-final vowels, however, the feature of length does not serve as a distinctive characteristic of words. Instead, final vowels are highly variable in length, generally short when the word is not final in a phrase, longer when it is in phrase-final position. When the word-final vowel is at the end of a phrase, it is marked not only by increased length, but also by those pitch (and sometimes pause) features discussed in the section on Intonation.

† There are at least two exceptions whose citation forms end with a long vowel that is often elided. The words are bāgā 'good; well; nice' and inkā 'still; yet', whose shortened forms, written bāg and ink, are rare instances in which an apostrophe represents a vowel other than a.

CONSONANTS

Symbol	Positions	Sound Values	Examples
k	generally intervocally (in rapid pronunciation)	<u>k</u> of 'ma <u>rk</u> et' lax, like <u>c</u> of 'bi <u>c</u> ycle' in rapid pronunciation	<u>k</u> ottu 'shop' int <u>i</u> ki well <u>ā</u> du. 'He went home.'
g	generally intervocally (in rapid pronunciation)	<u>g</u> of 'ge <u>t</u> ' lax, like <u>g</u> of 'ci <u>g</u> arette' in rapid pronunciation	<u>g</u> adapa 'threshold' i <u>g</u> a 'fly' ba <u>g</u> ā lē <u>o</u> . 'It's no good.'
c	generally	<u>tch</u> of 'ca <u>tch</u> '	<u>c</u> īma 'ant'
j	generally	<u>j</u> of 'ju <u>s</u> t'	<u>j</u> ēbu 'pocket'
č	generally	<u>ts</u> of 't <u>se</u> tse'	<u>č</u> ūdu. 'Look.'
ʃ	generally	<u>dz</u> of 'a <u>d</u> ze' or <u>z</u> of 'ze <u>b</u> ra'	ʃalubu 'head cold'
t	generally	like <u>t</u> of 'to <u>p</u> ', often with tongue tip touching roof of mouth well behind front teeth.	mā <u>t</u> a 'word' wa <u>n</u> ta 'cooked food'
d	intervocally elsewhere	like <u>dd</u> of 'la <u>dd</u> er', often with tongue tip touching roof of mouth well behind front teeth. <u>d</u> of 'we <u>ld</u> er' or 'mu <u>r</u> der'	go <u>d</u> ugu 'umbrella' <u>d</u> abbu 'money'
ɳ	generally	like <u>n</u> of 'lea <u>r</u> n' with tongue tip curled up and back in mouth	a <u>n</u> ālu 'annas'
θ	generally	<u>ed</u> of 'be <u>r</u> thed'	θappu 'mistake'
ð	intervocally elsewhere	<u>th</u> of 'wea <u>th</u> er' or <u>ed</u> of 'breath <u>ed</u> ' <u>ed</u> of 'breath <u>ed</u> '	ga <u>ð</u> i 'room' ðummu 'dust' pa <u>n</u> ði 'pig'
n	generally before <u>k</u> or <u>g</u>	varies between <u>n</u> of 'te <u>n</u> ' and <u>n</u> of 'te <u>n</u> th' <u>n</u> of 'si <u>n</u> k'	nē <u>n</u> u 'I' ba <u>n</u> gāru 'gold'

CONSONANTS--cont'd

Symbol	Positions	Sound Values	Examples
n	before <u>t</u> or <u>d</u> final in phrase	<u>n</u> of 'burn <u>t</u> ' nasalization of preceding vowel	pandu 'fruit' ā <u>n</u> 'yes'
p	generally	<u>p</u> of 'can <u>o</u> py'	pā <u>l</u> u 'milk' mār <u>p</u> u 'change'
f	generally	<u>f</u> of 'f <u>e</u> e'	kā <u>f</u> i 'coffee'
b	generally	<u>b</u> of 'ba <u>g</u> '	bā <u>g</u> 'unōi. 'It's nice.'
m	initially before <u>p</u> or <u>b</u> adjacent to another <u>m</u> elsewhere	<u>m</u> of 'ma <u>n</u> ' <u>m</u> of 'ju <u>m</u> p' <u>m</u> of 'ti <u>m</u> e ma <u>ch</u> ine' like <u>w</u> of 'co <u>w</u> ', but with nasalization	mā <u>t</u> a 'word' ka <u>m</u> pu 'stench' θom <u>m</u> iōi 'nine' ē <u>m</u> iti 'what?' ka <u>ṣ</u> ta <u>m</u> 'difficulty'
<u>m</u>	generally	<u>m</u> of 'co <u>m</u> ic'	sā <u>m</u> ānu 'luggage'
y	generally	<u>y</u> of 'y <u>e</u> s' or of 'sa <u>y</u> '	yā <u>b</u> hay 'fifty' ay <u>θ</u> ē 'then'
r	generally	like <u>t</u> of 'cavi <u>t</u> y', but with tongue tip making contact with roof of mouth just behind upper front teeth	mī <u>r</u> u 'you'
l	generally after <u>t</u> or <u>d</u>	<u>l</u> of 'li <u>g</u> ht' tongue tip in same position as for <u>t</u> or <u>d</u>	lā <u>b</u> ham 'profit' ba <u>ṇ</u> ḍlō 'in the vehicle'
ḷ	generally	like <u>l</u> of 'ba <u>r</u> ley', but with tongue tip turned up and back to touch roof of mouth well behind front teeth	ma <u>ḷ</u> lī 'again'
w	generally following <u>a</u> or <u>ā</u> and before pause or another consonant	like <u>y</u> of 've <u>r</u> y', but lower lip is <u>not</u> drawn in <u>w</u> of 'co <u>w</u> '	wi <u>n</u> tādu. 'He'll hear.' ē <u>m</u> 'antā <u>w</u> † 'What do you say?' cā <u>w</u> ka 'cheap'

CONSONANTS--cont'd

Symbol	Positions	Sound Values	Examples
ʃ	generally	like <u>sh</u> of 'ship', but with tongue tip behind lower front teeth	ṣṣam 'country'
ʂ	generally	like <u>s</u> of 'sugar', but with tongue tip curled up and back in mouth	kaṣam 'difficulty'
s	generally	<u>s</u> of 'see'	ṣēpu 'length of time'
h	generally	<u>h</u> of 'ahead'	palahāram 'snack' ṭhara 'price'
	after consonants <u>p t θ k</u>	strong aspiration as in 'pin', <u>t</u> of 'tin', <u>k</u> of 'kin'	khariṭu 'expense'

The above listed consonant symbols are not all equally important for representing the colloquial Telugu of some speakers.

ç ; c

For many speakers these represent two distinct speech sounds, but the identity of an immediately following vowel determines which of them may be used; before i ī e ē æ only c is used; before u ū o ō a ā only ç is used.

-ç- ; -θs-

Intervocally -ç- is usually not distinguished from θ + s.

ʃ ; j

Like ç and c, these represent sounds that are restricted to positions before certain vowels; ʃ is found before u ū o ō a ā; j before i ī e ē æ.

s ; ʂ

The distinction between these is frequently blurred in the speech of many Andhras; before the vowels i ī e ē many speakers will use either indifferently, while before æ they will use only ʂ.

n ; ṇ

These nasals are distinct in the speech of most educated speakers, but only in intervocalic position. Before t d θ ṭ c j ç ʃ only a single nasal consonant is found. This nasal will be represented as n, although it may be argued that before t and d the nasal is phonetically closer to intervocalic ṇ than to intervocalic n.

m ; ṁ

The need for two symbols to represent bilabial nasals is restricted to the speech of those Andhras whose bilabial nasals are regularly produced with complete lip closure in word-initial position and regularly produced without closure in word-final position.

Such speakers have both varieties of bilabial nasal in intervocalic position. On the basis of phonetic similarity, we might write 'm' for the fully closed m and 'w' for the other variety; because most of the intervocalic bilabial nasals are of the unclosed variety, we prefer to write this variety as simply 'm', reserving 'm' for the closed variety of intervocalic bilabial nasal consonant.

ks ; ts

Certain words of Sanskrit origin contain a consonant sequence -ks- in the language from which they were derived. In Telugu the sequence is rendered either -ks- or -ts-; most speakers regularly use -ts-, but those with some education will say that -ks- is the correct form.

h after stops (p , θ , k , b , ɕ , d , g)

Certain words, which in the main are Sanskrit in origin, are pronounced with aspirated stop sounds in the careful speech of persons acquainted with the Sanskrit forms. In normal colloquial style, however, the aspiration is usually not present, particularly if the stop sound is not at the very beginning of a phrase.

h for emphasis

In emphatic utterance a word may be given prominence by aspirating the first consonant; such emphatic aspiration does not affect the basic meaning of the word. Generally this feature is to be found in the pronunciation of negative sentences.

ēmī lēḍu.

It's nothing.

ēmhī lēḍu.

It's absolutely nothing.

Consonants in Connected Speech

Words in connected speech frequently differ from their citation forms not only in their constituent vowels; their consonants too may exhibit such "sandhi" variation. The two most noticeable variations affect the pronunciation of words whose citation forms either begin with k , c , ɕ , θ or end with mu . In rapid speech when words with initial k , c , ɕ or θ are not themselves first in a phrase, those sounds are often changed, as follows:

k	becomes	g
c		j
ɕ		ʃ
θ		ɖ

Less frequently, a p in similar circumstances is replaced by b . These changes are more frequently found when the immediately preceding word ends in m or n .

Words whose citation forms end with mu are in rapid speech often pronounced with final n before words beginning with k , g , c , j , ɕ , ʃ , θ , ɖ , n , r , or l .

Intonation

In addition to the symbols representing the vowel and consonant sounds, a number of marks of punctuation will be used to represent features of pronunciation which both show the location of boundaries between phrases or sentences and also distinguish among different sentences. These features of pronunciation are pause (or slowing in speed of pronunciation) and intonational or pitch patterns. Different pitch patterns occurring in combination with pause sometimes distinguish sentence types that we are

accustomed to call statements, questions, exclamations, and so forth. There is, however, no fixed relation between pitch pattern and sentence type; the marks of punctuation will therefore indicate primarily the pitch movement and only secondarily the sentence type.

Variations in voice pitch are used by Telugu speakers (just as by English speakers) to convey many more meanings than those that may be attached to the various sentence types. For examples, certain intonations may convey attitudes of irony, politeness, carelessness, menace, and the like. Unlike the vowel and consonant symbols, which represent features that the Telugu speaker may regularly pronounce in repetitions of the same sentence, the marks of punctuation that would adequately represent all the various intonation patterns used would include many that the average speaker is not able to reproduce at will. Speakers differ individually in their ability to produce pitch patterns under circumstances where they are inappropriate, so that many patterns heard in ordinary conversation may not be heard in the classroom situation. We shall therefore use only a small number of punctuation marks, sufficient to indicate those patterns that many speakers can repeat at will, given the appropriate sentences.

Despite its importance for the understanding of the spoken language, the detailed variation of the voice pitch throughout a sentence will not be indicated by the punctuation mark. Only the general movement of the pitch immediately before pause will be symbolized, for it is in this place in a phrase or sentence that the various pitch patterns are characteristically different. Two types of pitch indicators are used; one marks the place of sentence-final pause, the other marks a non-final pause in a sentence.

The line drawings which follow represent typical movements of the voice pitch during the production of certain Telugu sentences which have been chosen to exemplify the marks of punctuation used in this text.

'Period' Pattern (.)

Sentences marked with a period are characterized by a non-abrupt fall in pitch before the final pause.

ē m - a n d i .
Hello.

- a w n l ē .
Yes, of course.

i ṣ ē m i t i .
What's this?

m a n n i n c a n d i .
Forgive me.

p i l l a l e k k a d ā d ṭ ā r u .
Where do the children play?

bandi θīsuku randi .

Please fetch a vehicle.

wāṇṇi cātuku pilic cebḍām .

Let's call him aside and tell him.

nānnagār rā lēḍu .

Father didn't come.

Sometimes sentences occur with a pattern in which the pitch of the final syllables falls as it does in the above sentences, but the last syllable ends on a level tone slightly higher than the terminal note of the period pattern. This happens with sentences ending with suffixes of address -andi and -amma, and sometimes with sentences which are followed by another sentence by the same speaker. For the purposes of this textbook this pattern will be taken simply as a variant of the period pattern and marked in the same way.

namaskāram - andi .

Greetings, sir.

Mid-level or slightly rising pitch (→)

iḍ ēmiti -

What's this?

elāg unnār - andi -

How are you?

enni gantalak osṭāru -

At what time will you come?

pillal ekkad āḍṭāru -

Where do the children play?

akkal lēṣ ēm - ō -

I don't think it's there.

nānnagār rā lēṣē -

Father didn't come.

mīk eppudu wīl awṭunṣi -

When will you get a chance?

Steeply rising pitch (†)

iṣ ēmiti †

What's this?

bāg' unnār - ā †

Are you well?

iṣi mī pusṭakam - ā †

Is this your book?

pillal ekkad ādṭāru †

Where do the children play?

nānnagār rā lēṣ - ā †

Father didn't come?

inti pēr antē †

What does 'inti pēr' mean?

ṭintānik ēm unṣi intlō †

What's there to eat in the house?

Those sentences written with † may sometimes be heard with only a moderate pitch rise at the end, so that - would also be an appropriate mark of punctuation. Such sentences are all questions: with - they are casual, with † more animated. Questions of this kind will regularly be marked with † in our text to distinguish them from sentences which occur with - but not †, as for example, in abbē lēṣ-andi - (which is not a question, see Lesson Two, Conversation F).

Falling or Abruptly Terminated Pitch (†)

We shall use a single mark (†) to indicate two somewhat different patterns, one used with sentences terminating in a long vowel, the other with sentences ending in a short vowel.

With sentences ending in a long vowel, † indicates a pattern in which the pitch rises and falls on the last syllable. This last syllable may also be somewhat prolonged and stressed.

iṣṣ ē miti †

What's this?

bandi θī sūku randi †

Go fetch a vehicle?

wāḍ oṣṣ āḍ - ā †

He'll come, all right.

(followed by: rāk' ēn jēsṣādu†
'What would he do if he didn't come?!')

With sentences ending in a short vowel, † will indicate that the final syllable is stressed and abruptly terminated. The pitch may or may not drop noticeably just before the final pause. This variety of the (†) pattern is largely restricted to the informal imperative (Lessons 17 and 30) and to the infinitive in its optative use (Lesson 18).

pōṣṣ ām paṣṣ a †

Come, let's go!

nī ṭumpa ṭega †

May you die!

'Comma' Pattern (,)

Non-final pause, which will be marked by comma, is typically preceded by a rise in voice pitch. However, considerable variation in pattern may be observed: the rise may be slight and accompanied by prolongation of the syllable just before the pause; the rise may be sharp with no observable pause following it; the rise may be sharp and followed by a fall in pitch and a relatively long pause.

abbē, lēṭ - andi .

Oh, no.

osṭē rā, pōṭē pō -

If you're coming, come; if you're going, go.

iṭi mī pēr - ā, inti pēr - ā .

Is this your personal name or your family name?

iṭi mī pēr - ā, inti pēr - ā -

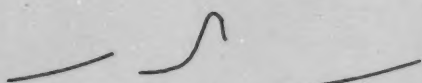
Is this your personal name or your family name?

saṭram antē, ēmiti -

What's a 'satram'?

saṭram antē, saṭramē -

A 'satram' is a satram.



saθram antē, saθramē -

A 'satram' is a satram.



intlō, θintānik ēm unōi -

What is there to eat in the house?

Almost all Telugu sentences begin with a moderate rise in voice pitch, no matter what the pitch movement may be in the neighborhood of a pause. In longer sentences the pitch movement usually consists of a number of such rises before the terminal pattern. These rises generally coincide with the ends of noun phrases within the sentence, and they may or may not be followed by non-final pause. We shall follow the practice of writing a comma whenever there is likely to be a pause or a slowing in normal colloquial pronunciation, and wherever the rise of pitch is greater in extent or more abrupt than the kind of rise that marks the end of noun-phrases.



anθā kulāsēn-ā †

Is everyone well?



rēp poḍḍuna paḍi gantalak kalusukunḍām .

Let's meet tomorrow morning at 10 o'clock.



wāḷḷ anḍariki ī pērē wāduggā osṭunōi .

Customarily they all get this same name.



rondu pettalu, oka butta cālā sāmān - ā †

Are two boxes and a package a lot of luggage?

A Note on Telugu Writing

Although the system of writing used by speakers of Telugu will not be used or even presented in this text, the line drawings which accompany it have been provided with captions in the Telugu orthography so the student may become familiar with the general appearance of the script. A transliteration of each caption has been furnished for the student who might want to try 'sounding out' the individual 'letters'. Unlike the letters of our transcription, the letters (akṣarālu) for the most part represent syllables consisting of a consonant and a following vowel or of a lone vowel (when initial in a word). Typically an akṣaramu consists of two parts: a prominent part which represents the consonant together with a secondary element for the vowel, which is usually added to the right or just above the consonantal part. The writing is from left to right.

As an illustration of Telugu writing, the title of the first drawing in the book, నమోస్కామ , is composed of the following akṣarālu :

<u>akṣaramu</u>	<u>phonetic value</u>
న	na
మ	ma
స్కా	skā
ర	ra
ము	mu

This example illustrates several characteristics of the Telugu writing system. First of all, if we compare the symbols for ma and mu, it appears that mu is identical with ma except for an extra loop which is added to the right, so that the element common to the two symbols represents the syllable ma when standing alone and the consonant m when some additional vowel sign is added. A second characteristic is exemplified by the third akṣaramu, which represents a syllable beginning with more than a single consonant. This akṣaramu consists of the element ś, k, and ā. The second consonant is represented by an element placed below the line, while the sign for ā is added to the ś. This arrangement is followed in the writing of very many sound combinations, but it is not the invariable rule; sometimes the second consonant is written on the line (when the first consonant is m, n or ṇ), and sometimes the vowel sign is attached to the second rather than to the first consonant.

Lesson I

Introduction

CONVERSATION OPENERS

namaskāramu	salutation
-andi	sir (honorific suffix added at end of phrases)
amma	ma'am; mother; miss (used both as independent word and as suffix when addressing female person)
ēmi	what
-ōy	(suffixes)
-rōy	sometimes
-rō	added to
-rā	phrases)
namaskāram-andi.	Greetings, sir.
namaskāram-amma.	Greetings, ma'am.
ēm-andi.	Hello, sir.
ēm-amma.	Hello, ma'am.
ēm-ōy.	Hiya.; Hey.
ēm-rōy.; ēn-rōy.	Hiya.; Hey.
ēm-rā.; ēn-rā.	Hiya.; Hey.
ēm-and-ōy.	Hello.

Vocabulary Notes: Terms of Address

1. namaskāramu is used both at meeting and parting, and the word refers to the gesture of placing the hands together with palms touching. Sometimes the word is accompanied by the gesture.
2. The expressions consisting of ēmi and one or another of the suffixes of address are used at the beginning of a conversation by way of greeting. They serve also as 'attention-getters' when one attempts either to engage someone in conversation or to introduce a new turn to a conversation in progress.
3. The suffixes -ōy, -rō, -rōy, -rā are used between intimates, or where the status of the person addressed is decidedly inferior to the speaker's. They are as a rule only used in addressing males.
4. ēm-and-ōy is somewhat less formal than ēm-andi. It is a frequent mode of address by a woman to her husband.
5. amma is sometimes used in addressing females, particularly by an older to a younger person; more formally, though, -andi is used in addressing females as well as males.

Pronunciation Note

Some speakers pronounce the expression ēm-andi as one word, that is, they use a lowered variety of ē appropriate to the position before a syllable containing a, so that the expression is perhaps better written ēmandi.

instead of wa-. For example, many speakers will cite forms like namaskāramu and wasṭānu, but will otherwise use namaskāram and osṭānu in conversation.

Grammar Notes

1. The word

In the writing of Telugu, space is used in the same way as in English to separate sequences which are called words (in Telugu, māṭalu). However, to an even greater extent than in English, writers in Telugu are not always consistent in their use of space. In this text the practice will be to follow Telugu orthography where this is at all established, except where there is some phonetic or grammatical reason to do otherwise.

The parts of which a Telugu sentence (or for that matter, an English sentence) consists may be classed as either free or bound, depending on whether or not they may be used individually as sentences or not. From among the bound forms we may further distinguish a sub-class of affixes, which are elements found in certain fixed positions relative to the free forms in the sentence. As a rule, affixes will not be written separately, while free forms (together with any attendant affixes) will be treated as words. Bound forms other than affixes will be for the most part treated in the same way as the free forms.

2. Citation forms

In Telugu the boundary between words is very often not reflected in normal conversational speech. Instead, entire phrases are more or less run together 'as though they were one word'. In this situation the form of a word is often different from its form as quoted in isolation. In this text, new words will be cited first as they are pronounced in isolation (or in very slow speech, such as the foreigner may encounter in the early stages of learning the language). In ordinary colloquial style, however, such pronunciation is considered stilted and indicative of the fact that the speaker is a foreigner who has learned Telugu from books.

3. The apostrophe

As has been already stated in the phonetic preface, the apostrophe will be used in this text to mark a word whose citation form has an a in the second syllable. As is the case in English spelling, the presence of an apostrophe will also indicate that the forms on either side of it should be pronounced without an intervening pause. If the apostrophe precedes an independent word, then it will be followed immediately by space; bound elements (suffixes) will follow the apostrophe directly.

4. The hyphen

The hyphen will be used in two situations: to join two independent words which act as a compound word, and to join certain elements (such as -andi) which are neither independent words nor completely dependent affixes. (The use of the hyphen will be discussed in greater detail in the notes of Lessons III and V.)

The noun-phrase sentence

A.

-ā

mêm:1

B.

C.

abbē

we

that person (refers to one of superior status)
 who? (refers to one of superior status)
 (honorific suffix added to certain words denoting persons, e.g., personal names and some occupational terms)
 teacher (i.e. 'master')
 your (to persons of higher status or equals not intimately acquainted)
 (exclamation of negation)

lēḍu
mā
snēhiṭulu

no
our
friend

wār ewaru†
wāru māstrugāru.
mī māstrugār-ā†
abbē, lēḍ-andi. wāru mā snēhiṭulu.

Who is that?
He's a teacher.
Is he your teacher?
Oh no. He's a friend of ours.

D. āyana

he; that male person (re-
spectful, but not as
formal as wāru)
father

nānna

āyan ewaru†
wāru mā nānnagāru.†

Who is that?
He's my father.

E. aṭanu

he; that male person (re-
spectful, but less formal
than either āyana or
wāru)
elder brother
sir (as honorific suffix)

anna
-ayya

aṭan ewaru†
aṭanu mā annayya.

Who's that?
He's my elder brother.

F. wādu

he; that male person (re-
fers to male person of
inferior status)
who (refers to male person
of inferior status)
younger brother
your (to persons of lower
status or equals in-
timately acquainted)
clerk

ewadu

ṭammudu
nī

gumāsṭa; gumāsṭā

wād ewadu†
wādu mā ṭammudu
nī ṭammudu gumāsṭān-ā†
abbē lēḍ-andi. aṭanu māstaru.

Who's that?
He's my younger brother.
Is your younger brother a clerk?
Oh no. He's a teacher.

G. aḍi
ēmiti
pusṭakamu

that (thing)
what?
book

aḍ ēmit-andi†
aḍi pusṭakam.

What's that?
That's a book.

H. iḍi
kāḍu
paṭrika

this (thing)
is not
newspaper

iḍ ēmiti† iḍi pusṭakam-ā†
kāḍ-andi. iḍi paṭrika.

What's this? Is it a book?
No. It's a newspaper.

† In referring to certain relatives the Telugu speaker usually prefers to say mā 'our' rather than nā 'my'.

I.	nā	my
	iṣ ēmit-andi†	What's this?
	iṣi nā pusṭakam	This is my book.
J.	illu	house; home
	ekkada	where?
	ḥālā	very; much
	ḥūramu	distance; far
	enṭa	how much?
	sumāru; ṣumāru	approximately
	ara	half
	maylu	mile
	mī ill ekkada†	Where is your house?
	ḥālā ḥūram-andi.	Very far.
	enṭa ḥūram.	How far?
	sumār ara maylu.	About half a mile.
K.	gudi	temple
	inkā	still; yet
	ō	(exclamation)
	enṭō	not much (with word of negation)
	rendu	two
	farlāṅgulu	furlongs (one furlong = 1/8 mile)

gudi inkā enṭa ḥūram†

How much further is the temple?

ō, enṭō ḥūran kāḍu. rendu farlāṅgulu.†

Oh, it's not far at all. Two furlongs.

Vocabulary notes: levels of formality, intimacy and respect

1. The selection of certain words and suffixes is determined by the 'social distance' between the speaker and the person he is addressing, and, at times, by his relation to a person spoken of. On this basis speakers use either mīru or nuwvu; -andi or -ōy and wāru or wādu. In conversations A, C, G, H, I and J the use of the forms -andi, mīru, mī indicates that the speaker is at some social distance from the person addressed, that is, he is either in a socially inferior position or, if of equal status, he is not a close friend of the person addressed. In conversations B and F the forms nuwvu, -ōy, nī show that the speaker is either the social superior of the person addressed or that he is a close friend of the latter. The use of the words wāru, ewaru āyana and the suffix -gāru shows that the speaker either is socially inferior to the person referred to or is not an intimate friend of the latter.

2. māṣṭaru in some places (Rajamundry, for example) is not combined with -gāru; instead, an honorific form māṣṭāru is used.

3. Instead of gumāsṭān-ā one may also hear gumāsṭāw-ā

Pronunciation notes

1. The nasal consonant m

In initial position in a word, m represents the same sound as the 'm' of English spelling. When m is found in Telugu words either finally or medially before any sound other than 'b', 'p' or 'm' it symbolizes a somewhat different sound, one that is quite

† The sequence ḥūramu + kāḍu might also be rendered ḥūram kāḍu or ḥūran gāḍu. In a context where such free variation is found we shall choose one of the possible spellings in random fashion, rather than adopt any one consistent representation. (See note on consonants in connected speech, page xiv.)

like initial m except that the lips do not close completely. It might be described as a nasalized w sound. The vowels in the immediate neighborhood of this variety of m are also heavily nasalized. When the sequences mb mp mm are written, m represents a sound produced with complete closure of the lips, just as in the case of m in initial position. mm represents a fully closed m which is both longer and more energetically articulated than the initial variety.

For educated speakers whose medial m's are generally produced without lip closure there are certain words containing a medial m which is commonly pronounced with closed lips. These few medial closed m's, found mostly in words of Sanskrit or foreign origin, will be underlined in our transcription. However, failure to distinguish the two varieties of medial m will in most cases not result in any confusion between words (but see grammar notes of Lessons XVII and XX): in fact, it is very likely that a speaker will give citation forms in which m is everywhere closed.

In dialects outside coastal Andhra Pradesh m sounds are pronounced with complete closure of the lips in all positions in the word. Many speakers everywhere will say that this is the 'correct' mode of pronunciation, even if they themselves ordinarily pronounce medial and final m without closing the lips.

Listen to your guide's pronunciation of the following words and observe whether he completely closes his lips in producing m's in the various positions in which they occur. If he invariably closes his lips, this may mean that he does not use the nasalized w sound, but it may also mean that he is giving citation forms which are not proper samples of his normal colloquial speech. Even where two guides distinguish the closed from the open m they may not show complete agreement in their usage of the two varieties in particular words.

wimānam	airplane
ṭamāṣā	show; spectacle; entertainment
pramāṭam	accident; danger
sinimā	cinema
saṃmayam	occasion
sāmānu	luggage
gumāṣṭhā	clerk
grāmam	village
padamara	west
ramārami	approximately
māmagāru	maternal uncle
samwaṭsaram	year
edama; edama	left
ēm-andi	pardon; I say
simham	lion
māmidi	mango
nemali	peacock
rāmudu	Rama
wāmi	stack
ṭōmatam; ṭōmadam	cleaning
wellam annāru.	He said he wouldn't go.
wellam annāru.	He told me to stay.

2. The stops ṭ ḍ t d

ṭ and ḍ are produced by bringing the tongue tip into contact with the upper front teeth or with the roof of the mouth just behind the upper front teeth. Such sounds are produced in English as varieties of t and d in the immediate neighborhood of the 'th' sounds, as for example, in sabre-toothed and breathed. Intervocally ḍ is often pronounced like the medial consonant of either.

t and d are produced by having the tongue tip make contact with the roof of the mouth well back of the upper front teeth. Some speakers also curl the tongue tip up so that a bit of the underside of the tongue makes contact with the roof of the mouth. Telugu speakers regularly identify the English t and d with their t and d, although they are by no means the same.

3. The † pattern with the interrogative suffix -ā

Sentences ending with this suffix frequently are pronounced with a variant of † in which the final syllable begins at a pitch lower than that of the preceding syllable (see Phonetic Preface). Since in sentences which contain a 'question word' (enθa, ekkada, ēmi, etc.) the pitch rise of the † pattern begins with that word, we may say simply that † has its place of onset determined by the position of the interrogative element, either the suffix -ā or the prefix e- (or ē-).

4. The † pattern with the interrogative suffix -ā

Sentences ending in -ā (and some others) are sometimes produced with a high pitch at the beginning of the final syllable, after which the pitch falls rapidly (see Phonetic Preface). In most cases this pattern can be replaced by †, and your guide will say that no change in meaning has been effected. However, there are situations where only † is likely to be used.

5. The period and † patterns with question words

Sentences containing question words may occur with period (.) as well as with † (or →). There is not a clearcut meaning difference between the two patterns in this context. With period the question is perhaps a bit peremptory, but your guide will probably insist that they mean the same thing.

Grammar note

The sentences in the conversations of this lesson are for the most part composed entirely of noun phrases or of noun phrases to which certain affixes have been added. Noun phrases are groups of words which may be replaced in sentences by single nouns. Nouns are a class of words which may be distinguished in a number of ways—chiefly by the fact that they may be followed by certain suffixes (Lessons VI, VIII, and XII. In the lessons immediately following this we shall be concerned with nouns and noun phrases.

In subsequent lessons the section which includes notes on the grammar of sentences found in the conversations will also include a certain number of isolated sentences which further illustrate the grammatical points under discussion. These additional sentences will also include new vocabulary items. Although it is suggested that the student's main effort go to mastering the conversational materials, these sentences of the grammar section may also serve as drill material to provide practice in the use of both new grammatical constructions and new vocabulary.

Replacement drill

In this section we have sentences identical in construction with sentences already encountered in the conversations; they differ only insofar as they may contain some new words. Sentences in this section are to be used in several kinds of exercise: oral translation from Telugu to English and from English to Telugu; the construction of new

sentences by word substitution; inclusion of these new sentences in place of similar sentences within the conversations of the first section of this lesson.

In the first lessons of this book these replacement exercises will be spelled out. Later on the drill sentences that may be derived by simple substitution will be many more than those actually included in the text. It will be up to the student, the instructor and the guide to invent the sentences which are possible but not supplied by the text. Of course it will be necessary for the guide and the instructor to point out, and for the student to note carefully, those sentences which are derivable by simple substitution but which, though possibly 'correct' grammatically, no speaker of Telugu would spontaneously produce.

1. iṣi balla.

kurci
kalam
cāku; cāku
bandi
manḍu

aṣi ṣipam.

kanḥam
ceṭṭa
badi
dabbu
godugu

aṣi iṣtam-ā†

kaṣtam
niṣam
ṭappu
sulabham

wādu ṭṭa-māli.

ṭarji†
cākali
wadrangi
mangali
bantrōṭu

āyana mā wakīlu.

pakk'-intiwāru
ṣēṣasṭudu
alludu
māmagāru
ṭāṭagāru

kāraṇam ēmiti†

pēru
cinṭa
abhiprāyam

aṣ enṭa†

iṣi
jīṭam
aṣṣe

This is a table.

chair
pen
knife
vehicle
medicine

That's a lamp.

plate
trash
school
money
umbrella

Is that pleasing?

difficult
true
wrong
easy

He's a gardener.

tailor
washerman
carpenter
barber
porter

He's our lawyer.

neighbor
countryman
son-in-law
father-in-law
grandfather

What's the reason?

name
worry
opinion

How much is that?

this
salary
rent

† miṣanwādu is used in Rajamundry.

2.

A. iṣ ēmit-andi†

iṣi paṭrika.

balla

kurci

pette

kalam

puṣṭakam

kaṇṇam

dabbu

wenna

hōṭalu†

kaccēri

bajāru

gudi

badi

angadi

table

chair

box

pen

book

plate

money

butter

hotel

courthouse

market

temple

school

shop

B. aṣ ēmit-andi† aṣi puṣṭakam-ā†

kāṣ -andi. aṣi paṭrika.

(use list of replacives for paṭrika in 2A)

C. āyana mī nānnagār-ā†

snēhiṭudu

māṣṭrugāru

wakīlu

pakk' -intiwāru

māmagāru

alludu

friend

teacher

lawyer

neighbor

uncle

son-in-law

abbē lēṣ -andi. mā annayya.

(use list of replacives for nānnagāru above)

D. mī ill ekkada†

hōṭalu

gudi

badi

angadi

hotel

temple

school

shop

cālā ḍūram-andi.

enṭa ḍūram.

sumār ara maylu.

oka

pāṭika

mup-pāṭika

okatinn-ara

one

one quarter

three quarters

one and a half

Translation drill

This section is in two parts: one of Telugu sentences to be read aloud and translated into English, and the other of English sentences to be rendered in Telugu. If you are working with a language guide, have the guide pronounce the Telugu sentences at normal speed even if at first this makes it especially hard to translate them. In the English to Telugu part of the exercise strive for the same kind of fluency in your own Telugu.

For the convenience of students working without a guide, in order that they may check on the accuracy of their translations, each sentence found in one part has

†The form hōṭal is also common.

its exact translation in the other. The number placed after each sentence refers to this corresponding sentence.

A.

- 1 aḥ ēmit-ammat 3
- 2 iḥi cālā ṭappu. 12
- 3 ṭāṭagāru kulāsēn-āḥ 6
- 4 iḥi mī kalam-āḥ 9
- 5 cākal ekkada. 15
- 6 mā illu cālā ōṭram-andi. 2
- 7 iḥ anṭā ceṭṭa. 7
- 8 mī pēr ēmit-andiḥ 13
- 9 mangal ekkada. 10
- 10 aṭanu ṭarjāḥ 1
- 11 nī alludu wadrangi. nīṣam-āḥ 8
- 12 iḥi nā godug gāḍu. 14
- 13 aḥi nā ṭappu. 4
- 14 mī pakk'-intiwāru mā ṭēṣasṭul-āḥ 11
- 15 nā ṭammudu bantrōḍu. 5

B.

- 1 Is he a tailor? 10
- 2 Our house is very far away, sir. 6
- 3 What is that, ma'am? 1
- 4 That's my fault. 13
- 5 My younger brother is a porter. 15
- 6 Is grandfather well? 3
- 7 This is all trash. 7
- 8 Your son-in-law is a carpenter. Is that true? 11
- 9 Is this your pen? 4
- 10 Where's the barber? 9
- 11 Is your neighbor a countryman of mine? 14
- 12 This is a big mistake. 2
- 13 What is your name, sir? 8
- 14 This is not my umbrella. 12
- 15 Where is the washerman? 5

Word list

The following words have been encountered in Lessons One and Two. They are arranged according to the order that prevails in Telugu dictionaries, that is: a ā i ī u ū e ē ē q ō k g c j ḥ t d ṇ ṭ ṣ n p f b m y r l ḷ w ś ṣ s h. Although these letters do not represent all the characters of the Telugu writing system, familiarity with their order should help the student when he begins to read Telugu written materials and finds a need to consult dictionaries of the language.

aṭanu	he; that male person	anna; annayya	elder brother
aḥi	that; that thing	abbē	(negative exclamation)
aḥḥe	rent	abhiprāyamu	opinion
angadi	shop	amma	mother; ma'am
-andi	(honorific suffix)	-ayya	(honorific suffix)
anṭā	all; everything	ara	half

alludu	son-in-law	ḍarji	tailor
awnu	yes	ḍipamu	lamp
-ā	(interrogative suffix)	ḍūramu	distance
āyana	he; that male person	ḍēśasṭudu	countryman
ika	then	namaskāramu	greetings
iḍi	this; this thing	nā	my
inkā	still; yet	nānna	father
illu	house; home	nijamu; nijamu	truth
istamu	pleasing; desirable	nī	your (informal)
ekkada	where?	nuwwu; nīwu	you (informal)
edama; edama	left	nemali	peacock
enṭa	how much	pakk'-intiwāru	neighbor
enṭō	so much	padamara	west
ewadu	who? (refers to male per- son of inferior status)	paṭrika	newspaper
ewaru	who? (respectful)	pāṭika	one fourth
-ē	(suffix of emphasis)	pette	box
ēmi	what?	pēru	name
ēmiti	what?	pusṭakamu	book
oka	one	pramāḍamu	accident; danger
okatinn-ara	one and a half	farlāngulu	furlongs
ō	exclamation	bajāru	market; bazaar
-ōy	(informal suffix of address)	badi	school
kaccēri	courthouse	bantrōṭu	porter; 'peon' (as used in India)
kanṇamu	plate	bandi	vehicle; cart; train; car
kamsāli	goldsmith	balla	table
kalamu	pen	mangali	barber
kaṣṭamu	difficulty	manḍu	medicine
kāḍu	is not; no	maylu	mile
kāraṇamu	cause	mari	then; else
kurci	chair	maḷli; maḷlī	again
kulāsa; kulāsā	health; well-being	mā	our; my
-gāru	(honorific suffix added to names of persons and occupations)	māma	maternal uncle; father- in-law
gudi	temple	māmidi	mango
gumāsṭa;		mī	your (formal)
gumāsṭā	clerk	mīru	you (formal)
godugu	umbrella	mup-pāṭika	three fourths
grāmamu	village	mēmu	we; I
cāku; cāku	knife	māstaru	teacher
cinṭa	worry; grief	ramārami	approximately
ceṭṭa	trash	-rā	(suffix of informal address)
jīṭamu	salary	rāmudu	Rama
ṇākali	washerman	rendu	two
ṇālā	very; much	-rō; -rōy	(suffix of informal address)
ṇūsṭānu	I see; I'll see	lēḍu	no; there isn't
dabbu	money	wakīlu	lawyer
ṭappu	mistake; wrong	wadrangi	carpenter
ṭammudu	younger brother	wasṭānu	I come; I'll come
ṭāṭa	grandfather	wādu	he; that male person (referring to per- son of inferior status)
ṭōṭa-māli	gardener	wāmi	stack
ṭōmatamu;			
ṭōmadamu	cleaning		

wāru	that person (refers to person not of inferior status)	samwaθsaram year	
wimānamu	airplane	sāmānu	luggage
wenna	butter	sinimā	cinema
welθāmu	we go; we'll go; I go; I'll go	simham	lion
welli	having gone	sumāru;	
śalawu;		śumaru	approximately
selawu;		sulabhamu	easy
selawu	leave; departure	snēhiθudu	friend (informal)
samayamu	occasion	snēhiθulu	friend (formal)
		hōtalū	hotel;
			restaurant

Adjectives

A. ī θelugu ēm-andi, ī pusθakam ēmiti† iṣi θelugu pusθakam.	this Telugu Pardon me, what's this book? This is a Telugu book.
B. ā kharīṭu arṭha rūpāyi ā pusθakan kharīṭ enθa† arṭha rūpāy-	that price half rupee What's the price of that book? Half a rupee.
C. bhāṣa ā bhāṣ' ēmiti† aṭṭe† aθ θelugu-	language What's that language? That? That's Telugu.
D. arawamu aṭ ēm bhāṣa† θelug-ā† aθ θelug gāṁ. arawam-	the Tamil language What language is that? Telugu? That's not Telugu. It's Tamil.
E. peṭṭa ṭēw'-ālayamu wiṣṇu-mūrṭi ā peṭṭa ṭēw'-ālayam ēmiti† aṭi wiṣṇu-mūrṭiḷ gudi.	big temple Vishnumurthy What's that big temple? That's the Vishnumurthy Temple.
F. ō rayṭu elāti ayṭē maniṣi ṭunna-pōṭu āyan ewar-andi† āyan ō peṭṭa rayṭu. ayṭē, elāti maniṣi† wāḍ ō peṭṭa ṭunna-pōṭu.	(= oka 'one; a') 'ryot' (land-owning peasant) what sort of? then (common sentence in- troducer) human being male buffalo Who is he? He's a big farmer. And what sort of person is he? He's a big fool.

- G. ēmī; ēmhī† anything (used with negatives)
 cinna little
 nalli bug
- iō ēmit-andi† What is this?
 iō ēmhī kāḍu. ō cinna nalli. It's nothing at all. A little bug.
- H. manci good
- āyan nī snēhiṭud-ā† Is he your friend?
 awnu. cālā manci snēhiṭudu. Yes. A very good friend.
- I. goppa great
 lē of course; never mind (suffix added to sentences)
 mahā-bhāraṭamu Mahabharata (one of the two major epics of Indian literature)
- ī pusṭakam ēmiti† What's this book?
 iōā† mahā-bhāraṭam. cālā goppa This? It's the Mahabharata. It's a very
 pusṭakan le'ndi. great book, you know.

Vocabulary Notes

1. elāti; elānti; etlānti (Conversation F)

elāti is a form found in the area around Visakhapatnam and in East and West Godavari. In the area of Rajamundry we find elānti, while in Guntur the form used is etlānti.

2. Compound Words (Conversations E, F, I)

The hyphenated forms wiṣṇu-mūrṭi ḍunna-pōṭu ḍēw'-ālayamu mahā-bhāraṭam are in some ways like single words, although they may also be considered sequences of two words each. Phonetically such forms often resemble sequences of independent words, either wholly or in part. Thus wiṣṇu-mūrṭi consists of wiṣṇu and mūrṭi, both of which may be used alone as proper names, while the form mūrṭi, moreover, retains the initial variety of m when it occurs in the combination wiṣṇu-mūrṭi. On the other hand, wiṣṇu-mūrṭi differs in certain respects from sequences of independent nouns (see Lesson Five). In previous lessons hyphenated forms have already been encountered: pakk'-intiṭāru ṭōṭa-māli mup-pāṭika.

The first words of compounds may not include a final a vowel that is found in their citation forms. In such cases, as for example pakk'-intiṭāru, we write the apostrophe just as we would in any occurrence of pakka when the final vowel is elided, and then follow it by the hyphen.

3. aḍā

This form might be written either aḍā or aḍi-ā, depending on whether -ā is considered to be more like an affix or a word. In the latter event, the writing i-ā will have the same phonetic value as i ā and ā (see Phonetic Preface). We shall use the simpler spelling and write aḍā.

† See note on "h for emphasis" in the Phonetic Preface.

Pronunciation Notes

1. Short and Long Consonants

In written English we are careful to spell certain words with one letter to represent a consonant sound, while in spelling other words we write the same letter twice. Thus we write

any
city
copy

penny
kitty
sloppy

although there is no difference in the pronunciation of the consonants corresponding to the different spellings. In the spelling of Telugu words we have also sometimes used doubled letters to represent certain of the consonant sounds, but in Telugu there is a real difference in the pronunciation of the consonants written with a single letter and those written with two. Consonants written with two letters are appreciably longer than those written with a single letter. Listen, for example, to the following words as your language guide pronounces them.

balli sacrifice
guddi temple
peḍḍa lip
gurra preceptor
anni having said
pagalu daytime
ruci taste

balli lizard
guddi blind
peḍḍa big
gurra horse
anni all
ḍaggira near
icci having given

2. Vowels Before Apostrophe

In certain contexts, words whose isolated forms end in a vowel may have variants in which the final vowel is absent. In such a situation differences in vowel quality, which in isolated words depend strictly on whether the final letter is a or some other, become important for the correct identification of the word. Non-final vowels in words whose full forms end in -a are characteristically produced with a lower and more retracted position of the tongue than are the same vowels when followed by i or u in the next syllable. This tongue lowering is also signaled by an apostrophe standing for an elided a (see pp. ix, x). Some speakers may insist on pronouncing final vowels even when a following word begins with a vowel. Listen to your guide pronounce these sentences and observe (1) whether the underlined vowels differ in quality, and (2) whether the word-final vowel is retained.

pōu
pōa ekkada.
mōu
mōa' ekkada.
mūi
mūa ekkada.
mūu
mūa' ekkada.
pani
pan ekkada.

ram (male sheep)
Where's the ram?
noise
Where's the noise?
mouth
Where is the mouth?
lid
Where's the lid?
work
Where is the work?

pana	bundle of sticks (or twigs)
pan' ekkada.	Where is the bundle of sticks?
kāda	stalk of small plant
kād' ekkada.	Where's the stalk?
kādi	yoke
kād ekkada.	Where's the yoke?
mēku	nail
mēk ekkada.	Where's the nail?
mēka	goat
mēk' ekkada.	Where's the goat?
pēdu	small wooden stick (firewood)
pēd ekkada.	Where is the stick?
pēda	dung
pēd' ekkada.	Where is the dung?
podī	powder
pod ekkada.	Where's the powder?
poga	smoke
pog' ekkada.	Where's the smoke?
θippa	small river island
θipp' ekkada.	Where's the island?
pippi	useless part of a fruit taken from mouth in eating
pipp ekkada.	Where's the garbage?
θeppa	raft
θepp' ekkada.	Where's the raft?
meppu	praise
mepp enḍuku.	Why the praise?

3. le'ndi (Conversation I)

This form is equivalent to lē + andi. We write an apostrophe to indicate that the e here has the quality appropriate to the position before an a in a following syllable. Indeed, an a has been elided in this case, but unlike other examples of such elision, the elided vowel is here not a final vowel of the word lē, but the initial vowel of the suffix -andi.

The addition of lē or le'ndi usually indicates that the speaker feels he is saying something that the person addressed should already know but somehow does not. Thus, in many contexts and circumstances, the use of these forms may be considered insulting.

Grammar Note

1. Adjectives and Adjective Position

In the sentences of the conversations just learned the words ī 'this' and ā 'that' belong to the word-class of adjectives. The adjectives are in general restricted to positions immediately preceding nouns. For this reason we shall hereafter refer to the position immediately before a noun as the adjective position, provided only that the word occupying this position belongs to the same noun phrase as the following noun. Thus, in the sentence īḍi pusṭakam. 'This is a book.' the word īḍi does not occupy the adjective position with respect to the noun pusṭakamu, for the two words are separate noun phrases. In the phrase ī pusṭakam 'this book' the two words constitute a single noun phrase and ī occupies the adjective position.

aḍi manci hōṭalu.

aḍi cālā manci pilla.

aḍi manci māta.

īḍi manci samayam.

īḍi manci praṣṇe.

aḍi manci jawābu.

That's a good hotel.

That's a very nice child.

That's a good idea.

This is a good opportunity.

This is a good question.

That's a good answer.

īḍi cedu kālam.

aḍi cedda cōtu.

puli cedda janṭuwu.

wādu cedda mangali.

This is a bad time.

That's a bad place.

The tiger is a vicious beast.

He's a bad barber.

aḍi pādu māta.

īḍi pādu cōtu.

ī rōḷu pād rōḷu.

That's a vulgar word.

This is a bad place.

Today's an unlucky day.

āyana nā pāṭa snēhiṭudu.

mī pāṭa mangal ekkada†

āyana manci pāṭa snēhiṭudu.

aḍi manci pāṭa pāta.

īḍi pāṭa cōtu.

He's an old friend of mine.

Where's your old barber?

He's a good old friend.

That's a good old song.

This is a familiar place.

īḍi koṭṭa samasya.

wādu mā koṭṭa cākali.

This is a new problem.

He's our new washerman.

īḍi peḍḍa cinṭa.

nā snēhiṭudu cālā peḍḍa manigī.

aḍi peḍḍa lābham.

wādu peḍḍa ḍonga.

This is a big worry.

My friend is a fine fellow.

That's a big advantage.

He's a big thief.

ā musali dāktar nā snēhiṭulu.

musali manṭarasāni ekkada†

That elderly doctor is my friend.

Where is the old midwife?

īḍi cinna wiṣayam.

aḍi cinna salāhā.

ā cinna kattadam ēmit-andi†

ā cinna janṭuw ūsarawelli.

This is a small matter.

That's not much advice.

What is that small building?

That little animal is a chameleon.

pāṭa peḷḷām mēlu.

An old-fashioned wife is best.; The old wife was better.

koṭṭ' oka wiṇṭa, pāṭ' oka rōṭa.

New things are a wonder, old things disgusting.

2. Noun Phrases with anṭā

anṭā, which has been called a noun, is peculiar in that it cannot be directly preceded by an adjective; instead it combines with a preceding noun phrase to form a new noun phrase:

mēm anṭā
bandi anṭā
ī sāmān anṭā

"we all"
"the whole cart"
"all this luggage"



bandi

වට්ට

Replacement Drill

1. mī pakk'-intiwār elāti maṇiṣi†

snehiṭudu
māstrugāru
wakīlu
nāyakudu

friend
teacher
lawyer
leader

āyana cāla mānci maṇiṣi.

peṣṣa
goppa
cedda

big; important
great
bad

2. ā peṣṣ' ill ēṇiti†

pāṭa
cinna
koṭṭa

old
small
new

aṣṣē† aṣi ṣēw'-ālayam.

kaccēri
saṭram
gōpuram

courthouse
inn
temple tower

3. ēm-andi, ī cinna pusθakam ēmiti†
 ā pāθa paθrika
 nī koθθa
 mī

īṭi θelugu pusθakam.
 aṭi arawa paθrika
 inglīṣu
 hinṭi

čālā manci pusθakam.
 pāθa paθrika
 koθθa
 pādu

4. ēm-and-ōy. ī cinna pusθakam ēmiti†
 pāθa pette
 koθθa kalam
 cāku
 godugu
 kaṇcam

īṭi nā pusθakam.
 nī
 mā
 mī

Translation Drill

A.

- | | | |
|----|--------------------------------------|----|
| 1 | dunna-pōṭu cedda janṭuwu. | 11 |
| 2 | ō manci hōṭalu sumār ara maylu. | 5 |
| 3 | īṭi manci wenna gāṭu. | 13 |
| 4 | nī māta θappu. | 8 |
| 5 | θelugu bhāṣa kaṣṭam-ā† | |
| 6 | mī salahā, čālā manci salahā. | 14 |
| 7 | mī abhiprāyam ēmit-andi† | 16 |
| 8 | peṭṭ' angadi čālā ōṭuran gāṭu. | 7 |
| 9 | ṭēw'-alayam inkā enimiṭi farlāngulu. | 18 |
| 10 | aṭ ēn janṭuwu† | 10 |
| 11 | mā illu čālā pāθa kattadam. | 12 |
| 12 | ā musali manṣ ewaru† | 2 |
| 13 | ūsarawelli elāti janṭuwu† | 3 |
| 14 | ā peṭṭa balla kharīṭ enṭa† | 15 |
| 15 | cinna bandi mēlu. | 17 |
| 16 | ī mugg anṭā podi.† | 4 |
| 17 | nī māta manci jawābu kāṭu. | 1 |
| 18 | mī hōṭal ṭaggirēn-ā† | 9 |

B.

- | | | |
|---|------------------------------------|----|
| 1 | What you say is not a good answer. | 17 |
| 2 | Who is that old man? | 12 |

† muggu , a line pattern of rice powder strewn on the ground (see illustration on page 190).

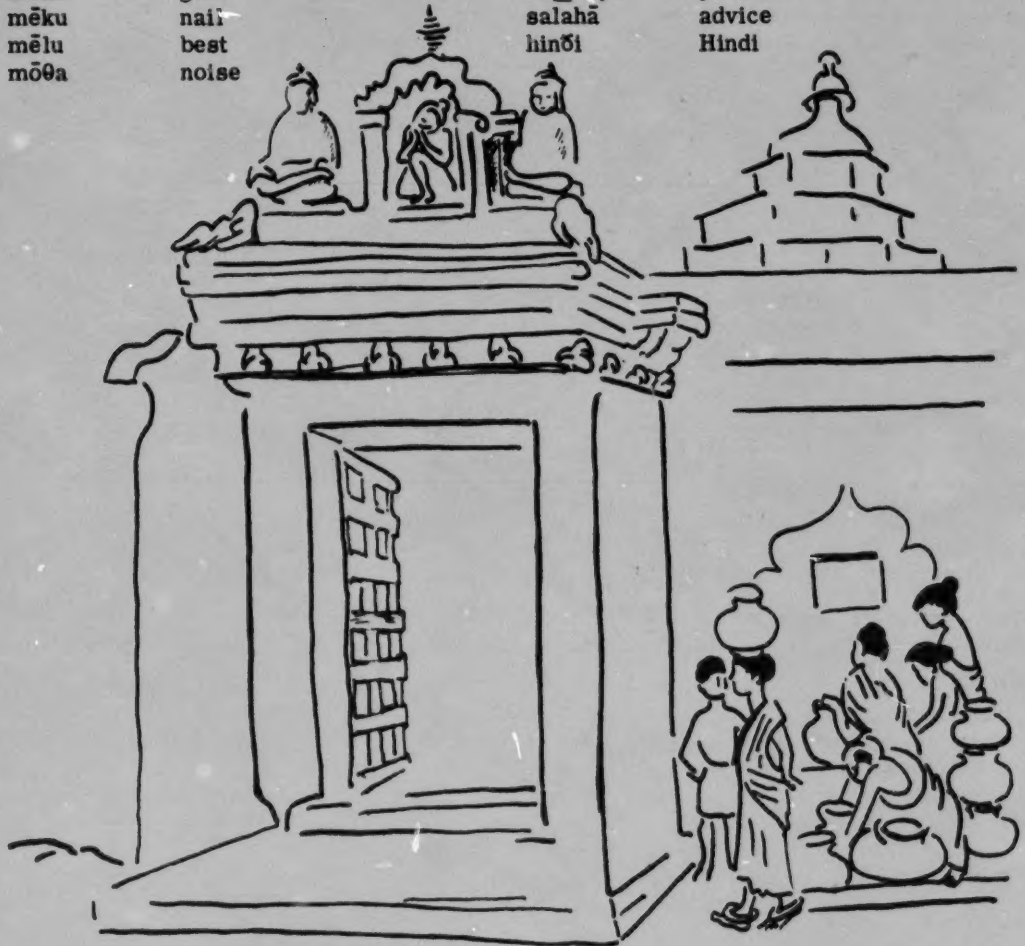
- 3 What sort of animal is a chameleon? 13
 4 This pattern is all powder. 16
 5 A good hotel is about half a mile. 2
 6 Is the Telugu language difficult? 5
 7 A large shop is not very far. 8
 8 What you say is wrong. 4
 9 Is your hotel nearby? 18
 10 What animal is that? 10
 11 The buffalo is a bad animal. 1
 12 Our house is a very old building. 11
 13 This is not good butter. 3
 14 Your advice is very good advice. 6
 15 How much is the price of that big table? 14
 16 What is your opinion, sir? 7
 17 A small car is best. 15
 18 The temple is eight more furlongs. 9

Word List

ani	having said	cōtu	place
annī	all	jawābu;	
ayōē	then	jawābu	answer
arawamu	Tamil	dāktaru	physician; doctor
arōha	half	ōippa	small river island
ā	that	ōeppa	raft
icci	having given	ōelugu	Telugu
inglīṣu	English	ōaggara;	
ilā	this way	ōaggira	near; vicinity
ī	this	ōunna-pōṭu	male buffalo
īga	fly (insect)	ōēw' -ālayamu	temple (ōēwa 'of god' + ālayamu 'place')
īla	whistle	ōonga	thief
ūsarawelli	chameleon	nalli	bug
elāti; elānti;		nāyakudu	leader
etlāti;		pagalu	day-time
etlānti	what sort of?	pana	bundle of sticks
ēmī; ēmhī	anything (used with nega- tives)	pani	work
ō; oka	one	pāta	song
kattadamu	building	pādu	bad
kāda	seed pod	pāṭa	old
kādi	yoke	pippi	useless part of fruit taken from mouth in eating
kālamu	time		
koṭṭa	new	pilla	female child
khariṭu	price	puli	tiger
guddi	blind	peṭawi	lip
guru	preceptor; religious teacher	peṭṭa	big
		pellāmu	wife
gurramu	horse	pēda	dung
goppa	great	pēdu	small wooden stick (firewood)
gōpuramu	temple tower	poga	smoke
cinna	small	podī	dust; powder
cedu	bad	pōṭu	ram
cedda	bad	praṣṇe;	
janṭuwu	animal	praṣṇa	question

balli	sacrifice
balli	lizard
bhāṣa	language
maṇiṣi	man; human being
manci	good
manṭrasāni	midwife
mahā- bhāraṭamu	Mahabharata
māta	word; saying; matter
musali	aged; old
mūṭa	lid
mūṭi	mouth
meppu	praise
mēka	goat
mēku	nail
mēlu	best
mōṭa	noise

rayṭu	ryot; independent farmer
ruci	taste
rūpāyi	rupee
rōḥu	day
rōṭa	disgust
lābhamu	advantage; profit
lē	of course
winṭa	wonder
viṣayamu	matter
viṣṇu-mūrṭi	Vishnumurthy
saṭramu	inn
samayamu	occasion; opportunity;
	time
samasya	problem
salahā	advice
hinṭi	Hindi



gudi
lēka
dēwālayamu

గుడి
లేక
దేవాలయము

Lesson IV

Nouns from Adjectives

CONVERSATIONS

A. mīṭi

yours

ēm-andi† i sāmān anṭā mīṭē†
awnu. iṣ anṭā† mā sāmānu.

Pardon me. Is all this luggage yours?
Yes. It's all my stuff.

B. nāṭi
manciṭi
ān

mine
good; good one
yes (equivalent to English
'uh-huh')

iṣ ēm-andi†
iṭi pusṭakan le'ndi.
mī pusṭakam-ā†
awn-andi. aṭi nāṭē-
pusṭakam manciṭē†
ān. cālā manciṭi.

What's this?
It's a book, of course.
Is it your book?
Yes, it's mine.
Is the book good?
Yes. It's very good.

C. peṭṭaṭi
anṭa

big; big one
so; so much

mī illu cālā peṭṭaṭē-
abbē, anṭa peṭṭaṭi gāṭu.

Your house is very big.
Oh no, it's not very big.

D. kāsṭa
gaṭi
cinnaṭi

a little; somewhat; rather
room
small; small one

iṭi kāsṭa cinna gaṭi.
awn-andi. cālā cinnaṭi.

This is a rather small room.
Yes. It's very small.

E. ē
ṭēṣamu
māṭi
amerikā

which?
country
ours; mine
America

mīṭ ē ṭēṣam†
māṭ amerikā.

Where are you from?
I'm from America.

F. ūru
ēṭi
nellūru

village; town; inhabited place
which?; which one?
Nellore (a town about 100
miles north of Madras
City)

† or iṭi anṭā (see Pronunciation Note 6).

mī ūr ēṣi†
mā ūru nellūru

Which is your home town?
My place is Nellore.

G. ānḍhrulu
wār ewaru†
wāru mā snēhiṭul-andi.
wāriṣ ē ūru-
ī ūrēn-andi.
ō, alāgā† wār ānḍhrul-ā†
awn-andi.

Andhra person (formal)

Who is this?
He's a friend of mine.
What's his home town?
He's from right around here.
Is that so? Is he an Andhra.
Yes.

H. sari
gāni; kāni
aynā
iṣigō; iṣugō
ciṭṭamu
bābu
rājā-hōtal iṣēn-ā†
awn-andi. iṣē-
sarē-gāni, iṣ ēm anṭa peṣṣaṣi gāṣē-
awn le'ndi. aynā, ḥālā manci hōtal.
manciṣi. iṣigō nī dabbu.
ciṭṭam bābu-

all right; O.K.
but
still; nevertheless
here is
your pleasure (used by
servants)
sir (by servants)

Is this the Rajah Hotel?
Yes sir. This is it.
It's all right, but it isn't very big.
Yes, of course. Still, it's a very good hotel.
Good. Here's your money.
Yes sir.

I. pance; panca
ilātiṣi
antē
ī pance mīṣā†
kāṣ-andi. nāṣ ilātiṣi gāṣu.
antē†
nāṣ anṭa koṭṭaṣi gāṣu.

man's garment; dhoti
(Hindi word used in In-
dian English)
one of this kind
what does that mean?

Is this dhoti yours?
No. Mine isn't like this.
What does that mean?
Mine isn't so new.

J. koncemu
gūdā, kūdā
pāṭaṣi
ī balla koṭṭaṣā†
koncen koṭṭaṣi.
mī kurci gūdā koṭṭaṣā†
abbē, ḥālā pāṣ'ṣi.

a little; somewhat
also
old; old one

Is this table a new one?
Somewhat new.
Is your chair also new?
Oh no. It's very old.

K. manciwādu
kādu
wādu mī ṭammudu gāṣu-wād elāti
maniṣi†
ṭammudē gāni, manciwādu kādu.

good; good person (male)
he is not (referring to in-
ferior)

That's your younger brother, isn't it?
What sort of man is he?
He's my younger brother, but he's not a
nice fellow.

L. ṭeliwi

intelligence

-gala
sōmari
abbāyi

possessing; having
lazy
boy; son

aṭanu mī abbāy gāḍu† cālā manciwādu.
wādu cālā ṭeliwi-galawādu. gāni,
sōmarōdu.

Is that your boy? He's a fine boy.
He's a very smart boy, but he's lazy.

Vocabulary notes

antē

This word is, in form, the conditional (Lessor. 14) of a verb whose general meaning is 'say'. antē might therefore be translated more literally, but also more clumsily, as 'if one says'.

ān

The sentence-final n is used to represent nasalization of the preceding vowel without the lip action that characterizes medial and final -m. Some speakers do not distinguish between this sentence-final nasalization with and without lip action.

kādu

This form means 'he is not' and is to be distinguished from kāḍu 'is not; she is not; it is not'. It is true that kādu may often be replaced by kāḍu without affecting the meaning of a sentence, but kāḍu may only be replaced by kādu in a limited class of contexts (see Lesson X).

Pronunciation notes

1. The fricatives s ś ṣ.

In the speech of some Telugus three fricatives involving different tongue articulations are contrasted: s, a sound like the first consonant in the word 'esthetic'; ś, a sound resembling both the s and sh sounds of English which may be produced with the tongue tip in the position of English s and the blade of the tongue in the position of English y; ṣ, a sound resembling English sh, but with the tip of the tongue drawn up and back so that the undersurface makes contact with the roof of the mouth.

In certain contexts many speakers do not distinguish consistently between s and ś, mainly when i or y immediately follow the fricative. For some speakers the two sounds are distinguished only in citation forms or when a slow deliberate pronunciation is being employed.

2. The affricates c č.

For the bulk of the Telugu vocabulary these two complex sounds might be written with a single symbol, for the occurrence of either c or č is determined by the following vowel. Before the front vowels (i ī e ē æ) only c (resembling the initial consonant of 'cheese') is found, while before all other vowels there is only č (like English t and g in immediate succession). In some dialects (but not those with which we are dealing in this text) only the sound c is used, and it is found before all vowels. In representing the dialects with which we are concerned, however, c and č are written differently because in some words (borrowed from Sanskrit) c as well as č may be followed by the vowel a. In our dialects we find, for example, the two words čanḍa-māma and

canḍruḍu, both meaning 'moon' (and both derived from Sanskrit, but the first 'Telugu-ized' as regards the initial consonant).

3. The vowel æ within words

The dialects of Telugu from which the materials of this text have been drawn generally have the sound æ as a vowel distinct from the phonetically similar vowels ē and ā. We may compare, for example, the words

ṭannānu
ṭannēnu
annānu

I kicked
he may kick
I said

in which all three appear in almost identical contexts. There are circumstances, however, in which æ is not carefully distinguished from one or the other of the vowels ā and ē. After the consonants ś c y speakers waver between æ and ā—yābhay or yæbhay 'fifty', ācāramu or ācæramu 'custom'. In most cases we shall use ā in writing such words. æ and ē are not distinguished when either a or ā occurs in the following syllable of the word, so that one might write either mēka or māka 'goat', nēla or nāla 'ground'. We shall in this text use ē to write words of this sort.

4. The vowels a and e

Following the consonants c ś the vowel a has a quality which approaches that of the vowel e, so that it is sometimes difficult to decide which vowel symbol to use in writing a form, while sometimes there is clearly free variation between a and e. For example, the words for moon and Saturn may be represented as canḍruḍu or cenḍruḍu and as śani or śeni, and in pronunciation the quality of their first vowels may lie anywhere within the range between those of the a and e vowels.

Although words pronounced with the vowel a after ś and c are sometimes pronounced with the vowel e, it is to be noted that the converse does not hold. That is, there are words which have the vowel e in this context (chiefly after c), but this vowel is not freely replaceable by a, for example:

cempa
cekka

'cheek'
'wood'

5. The w-glide

Words which in this text are written with initial u, ū, o, or ō are very frequently pronounced with an initial w-sound. The phrase ī ūru, for example, can be just as well written ī wūru. Because Telugu speakers do not distinguish between initial u- and wu-, ū and wū-, o- and wo-, or ō and wō-, we have chosen not to write the w-glide, considering it instead a feature which may be freely added to any of the four vowels when in initial position. (There is an exception made, for which see note on page ix.)

6. iṭi anṭā

This spelling represents a pronunciation that is phonetically iṭanṭā. When a word whose citation form ends in -i is followed by one beginning with a-, the -i may be elided completely or the sequence -i a- replaced by a short vowel having the quality of æ. In this case we shall write -i a- (see Phonetic Preface).

Grammar notes and drill

1. Pronominal suffixes

In place of a noun following an adjective we sometimes find one of a set of pronominal suffixes. Words composed of an adjective and pronominal suffix are used as nouns in sentences. They commonly translate the English predicate adjective, so that the sentence 'The table is big.', for example, may not be rendered by balla pedda, but by balla peḍḍaḍi. The two pronominal suffixes so far encountered are -ḍi and -wādu; the ending -wādu stands for the class of nouns referring to male persons (and a very few others), and -ḍi stands for all other nouns. Forms identical with the words āyana 'he', wāru 'he', aṭanu 'he' and āme 'she' also serve as pronominal suffixes. These forms, as well as -wādu, might be written as separate words, but for certain grammatical reasons they will be considered as affixes. For one thing, the forms wādu, āyana, etc., may be freely replaced by the forms wīdu 'this male person', īyana 'this male person', etc. For another, while wādu, āyana, etc., are never preceded by ā 'that' or ī 'this', sequences like ā manciwādu and ī cinnawādu are possible.

The affix -wādu is often replaced, in the speech of non-Brahmins, by the form -ōdu. In some cases, Brahmin speakers will use -ādu (or -ēdu) in place of -wādu.

īḍi manci pusṭakam.

ī pusṭakam manci pusṭakam.

ī pusṭakam manciḍi.

īḍi manciḍi.

īḍi manci pillā.

ī pillā manci pillā.

ī pillā manciḍi.

īḍi manciḍi.

wādu manci maṇiṣi.

ā maṇiṣi manci maṇiṣi.

ā maṇiṣi manciwādu.

wādu manciwādu.

āme cālā manci pillā.

ā cinnā pillā cālā manciḍi.

aṭanu cālā manci maṇiṣi.

ā maṇiṣi cālā manciwādu.

mī wakīlu manciwād-ā†

musali maṇiṣi mā dāktaru.

musaliwādu mā dāktaru.

mā dāktaru cālā musaliwādu.

snēhiṭurālu cālā musaliḍi.

manṭarasāni musaliḍē†

ā guddi maṇiṣ ewaru†

wādu guddiwādu kāḍu. ō peḍḍa ṭonga.

This is a good book.

This book is a good book.

This book is good.

This is good.

This is a good girl.; She's a good child.

This girl is a good girl.; This child is a good girl.

This girl is good.; This little girl is good.

She is good.

He's a good man.

That man is a good man.

That man is good.

He's good.

She's a very good child.

That little child is very good.

He's a very good person.

That man is very good.

Is your lawyer a good person?

The old man is our doctor.

The old man is our doctor.

Our doctor is very old.

My friend is a very old woman.

Is the midwife old?

Who is that blind man?

He's no blind man. He's a big thief.

2. Adjectives used as nouns

Some of the words which are classified as adjectives according to their use in the sentences of this lesson are found also to behave like nouns elsewhere. In general, sentences in which such words occur as nouns may not be constructed as freely as the other kinds. Examples (some of which are rejected by some speakers) are as follows:

ṭonga manci kāḍu.
 ṭonga manciwādu kāḍu.
 māta manci.
 ā māta manciṭi.
 cedu gūdā mancē-
 koṭṭa manci, pāṭa cedu.

There's no goodness in a thief.
 The thief is not good.
 There's goodness in that saying.
 That saying is good.
 There's goodness even in evil.
 The new is good, the old is bad.

3. The suffix -gō †

This suffix is added to certain of the pronouns; its meaning may be rendered by 'look at...', 'here is...' or 'there is...'. The pronouns referring to persons have special forms before the suffix:

iṭi
 aṭi
 wīdu
 wādu
 wīru
 wāru

iṭigō; iṭugō
 aṭigō; aṭugō
 iḍugō
 aḍugō
 irugō
 arugō

mī godug iṭigō.
 ṭōḍ' iṭigō.
 aḍugō mā pillā.
 kalam aḍugō.
 wantawāḍ iḍugō.
 arugō mī māṣṭaru.

Here's your umbrella.
 Here's a ship.
 There's our little girl.
 There's the pen.
 Here's the cook.
 There's your teacher.

4. -gala 'having'; adjective phrase

-gala 'having' is used with a preceding noun or noun phrase for form an adjective phrase. Like an adjective it is followed by a noun or by one of the pronominal endings. In informal speech -gala + wādu is often rendered -galōḍu, though some speakers consider such a form substandard and prefer -galawādu.

It is not possible to form an adjective phrase of this type with any noun freely, but it is also not possible to state a general rule by which to guess whether any particular noun can be used with -gala.

aṭan illu-galawādu.
 mī ṭammudu, ṭamāṣā-gala manisi.
 ī bandi-galōḍ ewaru. ††
 rāmudu peḷḷān-galōḍ-ā†
 ā manṭarasāni dabbu-galāme.
 īme penimitti-gal'ṭi†
 mā āya rōṭa-gal'ṭi.
 ī pillā pāta-gal'ṭi.
 ā wyāpāram lābhan-gal'ṭi.
 mā ṭoragāru pēru-galōru.

He's a house-owner.
 Your younger brother is a funny person.
 Who is the owner of this vehicle?
 Does Rama have a wife?
 That midwife has money.
 Does this woman have a husband?
 Our nursemaid is dirty.
 This little girl has a talent for music.
 That business is profitable.
 My boss has influence.

† See also Lesson VI, grammar note 6.

†† It should be noted that ī bandi-galōḍu is to be understood as 'the one who owns this vehicle' rather than as 'this vehicle-owner'.

wāru samayan-galōru.
aḍi lābhan-gala bēram.

He has time on his hands.
That's a profitable transaction.

Some of the above constructions with -gala are not commonly used, although your guide is not likely to reject them as bad Telugu. In place of the ṭamāsā-gala of the second sentence, he will probably prefer either ṭamāsā alone or ṭamāsā-yna (= ṭamāsā + -ayna).

5. anṭa 'so'; 'so much'

This word is one of a special class of nouns which may be used in a number of different places in sentences. One position is in a noun phrase preceding another noun or an adjective. In this position it usually is either in a sentence ending in the negative kāḍu; gāḍu, or it is preceded by another noun with which it forms an adjective phrase. In the latter situation anṭa has the meaning 'as...as'. The noun which preceded anṭa in the adjectival phrase is generally in the independent form, though some speakers may use the adjectival form of some nouns. Pronouns (iḍi, aḍi, nenu, etc.) occur in adjectival form before anṭa. When anṭa forms an adjective phrase with a preceding noun, the combination will be hyphenated.

wādu rāmud-anṭa manciwādu.
ā illu, ī ill-anṭa peḍḍaḍi.
mīḍi lank'-anṭ' illu.

He's as good as Rama.
That house is as big as this house.
Your house is enormous (lit. Yours is a house as big as Ceylon).
That big building is a sky-scraper.
Her face is as big as a winnowing basket.
(that is: She's ugly.)

ā peḍḍa mēda, ākāṣam-anṭ' eṭṭu.
ḍāni moham cēt'-anṭa peḍḍaḍi.

My blanket isn't as new as my cot.

mā ḍuppati, mā mancam-anṭa
koṭṭaḍi gāḍu.
aḍi ḍīn-anṭa cinnaḍi gāḍu.†
iḍi ḍān-anṭa manciḍi.†
mā abbāy nā-anṭa podugu.
āyana mī-anṭa peḍḍādu gāḍu.

That isn't as small as this.
This is as good as that.
My boy is as big as I am.
He's not as old as you.

Replacement Drill

New sentences are to be formed from the ones given below in two ways: by the substitution of words one at a time, and by the kind of transformation illustrated by the sentences cited in the preceding Grammar note 1. Thus, for example:

iḍi manci pusṭakam.	-	ī pusṭakam manciḍi.
↓		
aḍi manci pusṭakam.	-	ā pusṭakam manciḍi.
↓		
aḍi pāṭha pusṭakam.	-	ā pusṭakam pāḍ'ḍi.
↓		
aḍi pāṭha godugu.	-	ā godugu pāḍ'ḍi.
↓		
aḍi pāṭha godug-ā†	-	ā godugu pāḍ'ḍ-ā†

† ḍīni and ḍāni are the adjectival forms of iḍi and aḍi respectively. See grammar note 1 of Lesson V.

1. aḍi manci hōṭalu.

iḍi	gadiyāram	clock; watch
	salahā	advice
	saṭram	inn
	pilla	child
	gaḍi	room

2. ā sāmānu mīṭṭē†

ūru	village
ceppu	sandal
kalam	pen
pette	box
sṭalam	place; seat

3. aṭanu ḍālā manci manisī.

wāru	musali	old
āyana	cinna	small; young
wādu	ṭeliw-ayna	intelligent

4. iḍi manci ḍōiu kāḍu.

balla	table
dabbu	money
ṭēṣam	country
gaḍi	room
kālam	time

Translation Drill

A.

- 1 mī koṭṭa gadiyāram ḍālā manciḍi. 13
- 2 ilāti manḍu ḍālā kharīṭ-andi. 17
- 3 nāḍi kāsṭa cinna gaḍi. 19
- 4 iḍigō nī manḍu. 2
- 5 ā ḍāri manciḍē† i 10
- 6 ā cinna pette mīṭṭē-ā† 7
- 7 gaḍi ḍālā peḍḍa gāni, anṭa manciḍi gāḍu. 5
- 8 ā guddi manis ewadu† 16
- 9 mīṭ ē sāmānu. 8
- 10 mā badi anṭa koṭṭaḍi gāḍu. 14
- 11 ī bandi manciḍi gāni, iḍ ēm anṭa koṭṭaḍi gāḍē-- 20
- 12 stēṣan ṭaggirēn-ā† 1
- 13 aṭanḍi ḍālā manci salahā. 6
- 14 mī snēhiṭudu ḍālā manciwādu. 11
- 15 dabb anṭā ekkada. 9
- 16 mī illu kāsṭa cinnaḍē gāni, ḍālā manciḍi. 18
- 17 ṭelugu paṭrik iṣtam-ā† 3
- 18 nī māt' anṭā mōsam.†† 15
- 19 nāḍi ḍālā pāṭa godugu. 12
- 20 ā wiṣayam anṭā rōṭa. 4

† ḍāri 'road'

†† mōsamu 'deceit; trickery'

B.

- 1 Is the station nearby? 12
- 2 Here's your medicine. 4
- 3 Do you want a Telugu newspaper? 17
- 4 That whole affair is disgusting. 20
- 5 The room is very large, but it's not very nice. 7
- 6 His is very good advice. 13
- 7 Is that little box yours? 6
- 8 Which stuff is yours? 9
- 9 Where's all the money? 15
- 10 Is that road good? 5
- 11 Your friend is very nice. 14
- 12 Mine is a very old umbrella. 19
- 13 Your new watch is very nice. 1
- 14 Our school is not very new. 10
- 15 Your advice is all lies. 18
- 16 Who is that blind man? 8
- 17 This kind of medicine is very expensive, sir. 2
- 18 Your house is rather small, but it's very nice. 16
- 19 Mine is a rather small room. 3
- 20 This car is nice, but it's not very new. 11

Fill-in Exercise

In the following sentences supply the missing words in the places indicated by the dashes, choosing the proper one of each of the pairs given in the parentheses on the right side of the page.

1.

___ manci kalam. (ā; aḥi)

elāti pusṭakam ___ † (ī; iḥi)

___ cāku kharīḥ enṭa†

___ anṭā cinna samasya.

___ pette nāḥi.

2.

___ hōtal ēḥi† (manci; manciḥi)

cālā ____ . (cedda; ceddaḥi)

ī dabbu ____ gāḥu.

aḥi ____ salahā.

mā pakk'-intiwāru ____ maniṣi.

3.

āyan _____ manīṣi†

(elāti; elātiṭi)

_____ ṭēw'-ālayam aṭi†

mī ceppu _____†

mīṭ _____ ṭēṣam†

ūsarawelli _____ janṭuwu†

Word List

antē	if one says	ceppu	sandal; 'chappal'
anṭa	so much; so	cempa	cheek
abbāyi	boy; son	cēta	winnowing basket
amerikā	America	-gō	there is; look at
aynā	still; nevertheless	ṭeliwi	intelligence
ākāṣamu	sky	ṭāni	(adjective form of aṭi)
ān	yes	ṭīni	(adjective form of iṭi)
ānṭhrulu	Andhra person (formal)	ṭuppati	blanket
āyā; āya	nurse-maid; 'ayah'	ṭēṣamu	country
āhā	yes	ṭora	boss; gentleman; European
ūru	village, inhabited place	nāṭi	mine
eṭṭu	high; height	pance; panca	man's garment; 'dhoti'
ē	which?	penimiti	husband
ēṭi; eṭi	which one?	podugu	tall
ōda	ship	bābu	sir
kādu	he is not (informal)	bēramu	business transaction
kāni; gāni	but; although	manācamu	cot
kāṣṭa	somewhat; rather	mēda	house with upper story
kūdā; gūdā	also; even	mohamu	face
koncemu	some; a little	lanka	island; Ceylon
gadiyāramu	watch; clock	wantawādu	cook
gaṭi	room	wyāpāramu	business
-gala	possessing; having	sari	all right
gāni; kāni	but; although	sōmari	lazy
gūdā; kūdā	also; even	sōmarōdu	lazy person (male)
ciṭṭamu	(your) pleasure	sṭalamu;	place; seat
cekka	wood	sṭhalamu	

Lesson V

Nouns in Adjective Position

CONVERSATIONS

- A. wāri his (formal)
- wār ewar-andi†
wāru mā māṣṭrugāru.
wāri pēr ēmiti†
subbā-rāwgāru.
- Who is that?
That's my teacher.
What's his name?
Subba Rao.
- B. pillawādu boy
wādi his (informal)
- wād ewadu†
wādu mā ṭōṭa-māli.
ā cinna pillawād ewadu†
wādi ṭammudu.
- Who is that?
That's our gardener.
Who is that little boy?
His younger brother.
- C. pillawādi boy's
māṣṭarugāri teacher's
- ēm-andi, ī pusṭakam ēmiti†
īṭi ṭelugu pusṭakam.
mī pillawādi pusṭakam-ā†
kāṭ-andi. wādi māṣṭarugāri pusṭakam.
- Pardon me. What's this book?
This is a Telugu book.
Is it your boy's book?
No. It's his teacher's book.
- D. ewari whose
- īṭ ewari godugu†
ī koṭṭa godug-ā† mā annayya
godugu.
- Whose umbrella is this?
This new umbrella? It's my elder brother's
umbrella.
- E. alāgā so
ṭīni it's; this one's
ānḍhra Andhra (another name for
'Telugu')
- ēm-andi. īṭi cālā manci paṭrika.
alāgā† ṭīni pēr ēmiti†
ānḍhra-paṭrika.
- Say. This is a very good newspaper.
Is that so? What's the name of it?
The Andhra Patrika.
- F. ṭāni its; that one's
rūpāylu rupees
ṭakkuwa little
- ēm-andi. ṭāni kharīṭ enṭa†
aṭṭe†
awn-andi. aṭṭe-
aṭ ēm-andi- rend rūpāylē- cālā
ṭakkuwa kharīṭu.
- Pardon. What's the price of that?
That one?
Yes. That one.
Oh, it's not much. Two rupees. It's a
very low price.

- G. intī-pēru family name
 mī pēr ēmiti†
 bī kṛiṣṇa-mūṛṭi.
 bī antē†
 bhaṣṭir-rāḥu.
 ēmit ēmiti†
 bhaṣṭir-rāḥu.
 iṭi mī pēr-ā, intī-pēr-ā.
 intī pēru.
 What's your name?
 B. Krishnamurthy.
 What's the 'B' ?
 Bhadrirazu.
 What's that?
 Bhadrirazu.
 Is it your own name or your family name?
 It's my family name.
- H. āme she; that female person
 ammāyi daughter; daughter's
 snēhiṭurālu female friend
 ām ewaru†
 āme mā ammāy snēhiṭurālu.
 āme pēr ēmiti†
 kamala.
 Who is she?
 She's a friend of our daughter's.
 What's her name?
 Kamala.
- I. puṣṭakamu book's
 ī puṣṭakam pēr ēmiti†
 iṭi mahā-bhāraṭam. cālā goppa
 puṣṭakan le'ndi.
 What's the name of this book?
 This is the Mahabharata. It's a very
 great book, you know.
- J. paṭṛika newspaper's
 aṇā anna (coin having the value
 of 1/16 of a rupee)
 ā paṭṛika kharīṣ enṭa†
 ok' aṇā.
 What's the price of that newspaper?
 One anna.
- K. bharṭa husband
 ēm-andi, aḍ ēm puṣṭakam†
 ī puṣṭakan nāṭi kāḍu.
 mar ewariṣ ēmiti.
 mā bharṭagāriṭi.
 Pardon. What book is that?
 This book isn't mine.
 Then whose is it?
 It's my husband's.
- L. gāḥulu bangles
 bangāramu gold
 -ō (suffix having dubitative or
 interrogative meaning)
 ī gāḥul asal bangāramēn-ā††
 ēmō- nēn kamsālni kāḍu.††
 Are these bangles real gold?
 Search me. I'm no goldsmith.
- M. baruwu weight
 ṭala-kāya head (slang)(ṭala 'head' +
 kāya 'unripe fruit')
 ṭēlika lightness; light weight
 ī sāmān ewariṭi† cālā baruwu.
 nī ṭala-kay. anṭa baruw ekkada†
 cālā ṭēlika.
 Whose luggage is this? It's very heavy.
 Nonsense. Where's it so heavy? It's very
 light.

† asalu 'real; really'

†† kamsāli 'goldsmith'



ādawālla ṛusṭulu
(cīra, rawika)

ఆడ వాళ్ళ దుస్తులు
(చీర, రవిక)

N. erra
pattu
cīre; cīrā
khaṛṛar

red
silk
saree (woman's garment)
hand-woven

ī erra cīre pattu cīrā†
kāṛu. khaṛṛar silku.
ayṭē, iṛ ewariṛi†
mā ammaṛi.

Is this red saree a silk saree?
No. It's hand-woven silk.
Well, whose is it?
My mother's.

O. nūlu
sanna
ayḍum-bāwala

cotton; cotton thread
fine; thin
five and one quarter rupees

iṛi nūl cīrā†
awn-andi. ālā sanna nūlu.
ayṭē, eṇṭa kharīṛu†
ayḍum-bāwala.

Is this a cotton saree?
Yes sir. It's very fine cotton.
How much is it?
Five and a quarter rupees.

P. pīnāsi
muriki
jāgraṭa
bhārya
patnamu; pattanam

miser
dirt
care; caution
wife
city

kampu

ī ūrlōki iḥē peḍḍa hōtal-ā†
 kāḍu gāni, iḥē kāsṭa manciḍi.
 hōtal māṇajar subbā-rāw-ā†
 kāḍu. āyan annagāru.
 annagār elātiwādu. pīnās-ā†

kāḍu gāni, dabb antē, kāsṭa
 jāgarṭē-
 subbā-rāwgāri bhāryaḍi, ī ūrēn-ā†
 kāḍu. ponnūru.
 ponnūru peḍḍa patnam-ā†
 ēm pattaṇam-andi. ūr anṭā murik-
 kampu.

Q.

rūpawanṭurālu;
 rūpawanṭarālu
 ṣakkanḍi

ā pill' ewaru† ṣālā rūpawanṭarālu.
 awnu. ṣālā ṣakkanḍi. āme mā māṣṭāri
 kūṭuru.

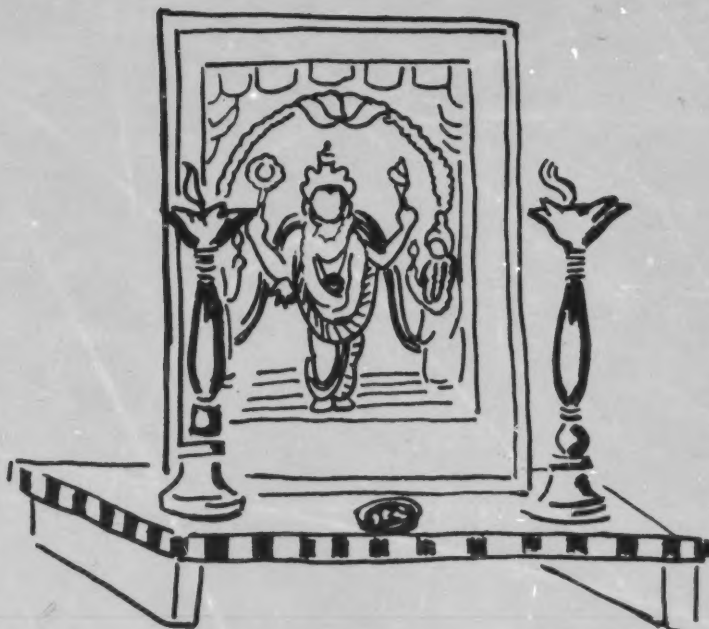
stench

Is this the biggest hotel in town?
 No, but it's quite good.
 Is Subba Rao the manager?
 No. His elder brother.
 What sort of man is his elder brother?
 A tightwad?
 No, but when it comes to money he's
 pretty careful.
 Is Subba Rao's wife from this town?
 No. She's from Ponnuru.
 Is Ponnuru a big city?
 What city?! It's a miserable hole.

pretty person (female)

beautiful (ṣakkana 'beauty'
 + -ḍi)

Who is that girl? She's very pretty.
 Yes. She's very beautiful. She's my
 teacher's daughter.



ṣēmudi mandapamu

దేముడి మండపము

R.	maṭamu	religion
	maṭasṭurālu	female religious adherent
	maṭasṭudu	male religious adherent (informal)
	kraysṭawulu	Christian (formal)
	appudu	then; at that time
	ok' appudu	at one time
	ippudu	now; at this time
	cellelu; celle; celli	younger sister
	kraysṭawurālu;	female Christian
	kraysṭawarālu	
	bramhasamājamu	Brahmo Samaj (a protes- tant sect of Hinduism)

āyanṭ ē maṭam†
 āyanṭi hinṭū maṭam.
 āme†
 āme gūdā hinṭū maṭasṭurālu.
 āyana ṭammudu†
 āyan ṭammudu, ok' appudu, hinṭū-
 maṭasṭudu. ippudu kraysṭawulu.
 āyana cellelu†
 āyana cellelu kraysṭawarālu kāḍu.
 āmeṭi bramhasamājam.

What's his religion?
 He's a Hindu.
 And she?
 She's also a Hindu.
 What about his younger brother?
 His younger brother was once a Hindu.
 Now he's a Christian.
 And his younger sister?
 His younger sister is not a Christian.
 She's of the Brahmo Samaj faith.

Vocabulary Notes

1. Conversation 'R'

Conversation 'R' is not a conversation that many Telugu speakers are likely to consider natural, for one does not usually find members of a family divided in their religious affiliations. It has been included here because certain of its vocabulary items illustrate points discussed in the following Grammar notes (section 4).

2. celle; celli 'younger sister'

A number of words (nouns) which very generally end with -e have variants in -i in the speech of certain regions within Andhra Pradesh, particularly in the area of Rajahmundry.†

celle; celli	younger sister
pette; petti	box
gunde; gundi	heart

Grammar Notes

1. Adjectival form of nouns

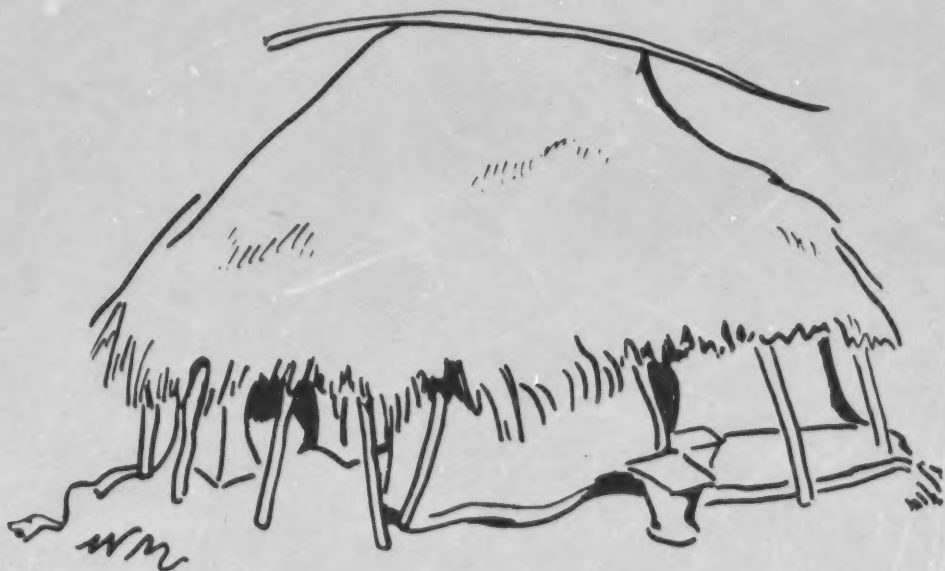
a. Some nouns (and pronouns) have independent forms ending in -u and adjectival forms which end in -i.

Independent	Adjectival
wādu	wādi
wāru	wāri
māṣṭrugāru	māṣṭrugāri
aṭanu	aṭani
ewaru	ewari

† Moreover, even for speakers who use -e, such forms often combine with the interrogative -ā (like the -i forms) so as to end in -ā.

wādu mā snēhiṭudu.
 wīru mā snēhiṭudi nānnagāru.†
 āyana mā nānnagāri † snēhiṭudu.
 wāri ṭammudu, mā nānnagāri †
 snēhiṭudu.
 āyana mā māṣṭrugāru.
 āyana mā māṣṭrugāri alludu.
 wāru mā alludi māṣṭrugāru.
 aḍi manci māta.
 aṭani māta manciḍi.
 iḍi koṭṭa pancā†
 ī koṭṭa pance, mā ṭammudiḍi.

He's a friend of mine.
 This is my friend's father.
 He's my father's friend.
 His younger brother is my father's
 friend.
 He's our teacher.
 He's our teacher's son-in-law.
 That is our son-in-law's teacher.
 That's a good idea.
 His advice is good.
 Is this a new dhoti?
 This new dhoti is my younger brother's.



పూరి గుడిసె

pūri gudisa

aḍi bīḍawādi gudise.
 kaṣṭam māmagāriḍi, phaliṭam
 alludiḍi.

That's a poor man's hut.
 The father-in-law has the trouble; the
 son-in-law gets the gravy.

b. There are several other nouns which replace a final vowel with -i to make the adjectival form. There may also be other vowel changes in preceding syllables.

Independent

eppudu
 ekkada

Adjectival

eppadi; eppati
 ekkadi

† Other words for 'father' are nānna, nāyana, ṭandri; usage varies depending on the region and social group to which the speaker belongs (See page 258).

iṣ eppadi paṭrika†
ā paṭrik eppadiṣi†
ī ṭīpam ekkadiṣi†

What day's newspaper is this?
What day's newspaper is that?
Where does this lamp belong?

c. Some nouns have adjectival forms ending in -ti. Nouns, particularly those whose final consonants are d or r, show changes before the suffix.

Independent

ninna
penku
nīru
elā
nēdu
eppudu
illu
rēpu
nōru
ṭābēlu

yesterday
slate
water
how?
today
when?
house
tomorrow
mouth
tortoise

Adjectival

ninnati
penkuti
nīti
elāti; elānti
nēti
eppati; eppadi
inti
rēpati
nōti
ṭābēti

aṣi ninnati paṭrika.
nēti paṭrik ekkada†
rēpati paṭrik ikkadēn-ā††
aṣ anṭā, nōti māta.
aṣ elāti illu†
mī ill elātiṣi†

That's yesterday's newspaper.
Where's today's newspaper?
Is tomorrow's newspaper here?
All that is just talk.
What sort of house is that?
What sort of house do you have?



penku tillu

పంకు తిల్లు

†ikkada 'here'. Compare ekkada 'where' and akkada 'there' (see Lesson VII, grammar note 3).

māḍi penkut-illu.
ilāti ill antē, cālā istam.
ī inti yajamāni mīrēn-ā†
ā wenna intiḍēn-ā†
penkut-illu cālā wēdi.
ī ḍuwvena ṭābēti-cippa.

Ours is a tiled house.
I like a house like this.
Are you the owner of this house?
Is that butter homemade?
A tiled house is very hot.
This comb is tortoise shell.

d. A very few nouns show adjectival forms ending in -ṭi.

Independent		Adjectival
cēyi; ceyyi	hand	cēṭi
goyyi	pit	gōṭi
rāyi	stone	rāṭi
nēyi; neyyi	ghee	nēṭi
nūyi; nuyyi	well	nūṭi

mī cēṭi-gadiyāram koṭṭaḍḍē†	Is your wrist-watch new?
ī cēṭi-karra nāḍi.	This walking stick is mine.
nī cēṭi-gudd' ekkada†	Where's your handkerchief?
iḍ ewari cēṭ-ungaram†	Whose ring is this?
ī cāpa cēṭi-panḍē†	Is this mat hand-made?
wādiḍi rāṭi-gunde.	He has a heart of stone.
iḍ anṭā rāṭi-prāṇṭam.	This is a rocky region.
rāṭi-poyyi manciḍḍē†	Is a stone hearth good?
iḍi nēṭi-mithāy.	This is candy made of ghee.
nēṭi-annam† cālā ruci.	Rice with ghee is very tasty.

The words cēyi or ceyyi 'hand' and rāyi 'stone' have other adjectival forms cē and rā that occur with a small number of nouns to form compounds.

iḍi nā cē-rūmālu.	This is my handkerchief.
aḍi mī cē-gudd-ā†	Is that your handkerchief?
ā batta cē-nēṭaḍi.	That cloth is handwoven.
ā cē-ungaram bangāramēn-ā†	Is that ring gold?
ī rā-cipp' ēmit-andi†; ī rāc-cipp'	What is this stone bowl?
ēmit-andi†	

e. Some nouns and pronouns have adjectival forms which do not show a regular relation to their independent forms. (The adjectival forms of the pronouns have been called adjectives in Lessons III and IV.)

Independent		Adjectival
iḍi	this	ḍīni
aḍi	that	ḍāni
nēnu	I	nā
nuwwu; nīwu	you (inf.)	nī
mēmu	we (not you)	mā
manamu	we (you too)	mana

ī ṭālan-cewi ḍīnḍēn-ā†	Does this doorkey fit here?
mūṭa	lid
ḍāni mūṭ' ekkada.	Where is the lid to that?
ī mūḍ' ḍīnḍi gāḍu.	This lid doesn't belong to this.
mar ḍēnḍi†	Then what does it belong to?

† or nēṭ-annam

f. Nouns whose independent forms end in -amu have special dependent forms without the final -mu when they are used as the first noun in compounds.

<u>Independent</u>		<u>Compounding Adjectival</u>
ḍinamu	day†	ḍina
wāramu	week	wāra
ḍēṣamu	country	ḍēṣa
wasṭaramu;		wasṭara;
wasṭaramu	cloth	wasṭara

iḍi ḍina-paṭrik-ā†	Is this a daily newspaper?
iḍi ḍina-paṭrik kāḍu. wāra-paṭrika.	This is not a daily newspaper. It's a weekly.
iḍi amerikā-ḍēṣa-ācāram.	This is an American custom.
aḍi cē-nēṭa wasṭar-ālayam.	That's a hand-loom shop.

g. There are a number of nouns, referring in general to the colors and some other attributes of objects, which have still other differences between their independent and adjectival forms. Some have more than a single form in the same syntactic position (most often the adjectival), in which cases the competing forms may or may not be completely interchangeable. Where competing forms are not freely interchangeable, your guide will most likely prefer one form before certain nouns without being able to say 'why' the other forms are not equally acceptable. In a few cases he may say that two forms can be used equally well, but that they differ in meaning.

<u>Independent</u>		<u>Adjectival</u>
paććana	green	paćća; paććani; paććati
ćakkana	pretty	ćakkani; ćakkati
erupu	red	erra; errati
ṭelupu	white	ṭella; ṭelupāti; ṭellati; ṭellani
nalupu	black	nalla; nallati
ṭīpu; ṭīyana; ṭīpi	sweet	ṭīya; ṭīyani; ṭīyati
pulupu;	sour	pulla; pullati; pullani
pullana		

ilāti māmidi-kāya pulupu.	This kind of mango is sour.
pulla māmidi-kāy' ēḍi†	Which is the sour mango?
nimma-kāya pulupu.	Limes are sour.
arati-pandu ṭīpi.	Plaintains are sweet.
panćaḍāra ṭīpi.	Sugar is sweet
iḍi ḍāla ṭīya pandu.	This is a very sweet fruit.
nā erra pusṭakam ēḍi†	Where's my red book?
ī erra kōk' ewarḍi†	Whose is this red saree?
wādi ćokkā erupu.	His coat is red.
erra butt'ōdu	policeman (lit. 'red basket', a reference to the distinctive hat worn by the police)
erra butt'ōd ekkad-rā†	Hey, where's the cop?

† As an independent word ḍinamu is to be avoided in favor of rōḍu, for ḍinamu (or ṭaḍ ḍinamu 'that day') refers to the day on which services are held in memory of the dead.

ām errati pill' -ā, nallati pill' -ā.
 iḍi nalla sīra.†
 balla rang ēmiti†
 mā balla nalupu.
 ā nalla kukka māḍi kāḍu.
 inumu nalupu.
 gaddi paḥḥana.
 ī paḥḥa kalam mīḍē†
 pāṭa rāgi paḥḥana.
 ammāy mohan ḥakkana.
 ā ḥakkat ammāy ewaru†
 aḍi ḥakkati pāta.
 ī paḥḥa cīre mā ammaḍi.
 ī paḥḥati cīr ewariḍi†

Is she fair or dark?
 This is black ink.
 What's the color of the table?
 My table is black.
 That black dog isn't ours.
 Iron is black.
 Grass is green.
 Is this green pen yours?
 Old copper is green.
 The girl's face is pretty.
 Who's that pretty girl?
 That's a nice song.
 This green saree is my mother's.
 Whose green saree is this?

h. A few nouns ending in -mu sometimes end in -pu (in two cases -pa) when used in adjectival position. These forms are more frequent in writing than in colloquial speech, and some speakers will reject them as too literary.

Independent

kālamu
 gurramu
 inumu
 ḍēḥamu
 śiw'-ālayamu
 nīlamu
 bangāramu
 minumu

time
 horse
 iron
 country
 Shaivite temple
 blue
 gold
 'black gram' ††

Adjectival

kālapu
 gurrapu
 inapa
 ḥēḥa
 śiw'-ālayapu
 nīlapu
 bangārapu
 minapa

mā ammāy ī kālap pilla.
 inumu ḥāla baruwu.
 iḍ' inapa wigraham.
 mana māḥṣṭaru, pāṭa kālapuwādu.
 śiw'-ālayap mandapam ēḍi†
 mā annayya kāru, nīlapu rangu.
 ī bangārapu gāḥ ungaram-anṭa
 cinnaḍi.

My daughter is a modern girl.
 Iron is very heavy.
 This is an iron statue.
 Our teacher is an old fogey.
 Where is the Shiva Temple mandapam?
 My brother's car is blue.
 This gold bangle is as small as a ring.

i. Many nouns, among them all those which end in -a -i -e, have independent and adjectival forms which are identical.

Independent

āme
 puṣṭhakamu
 paṭrika
 pani

Adjectival

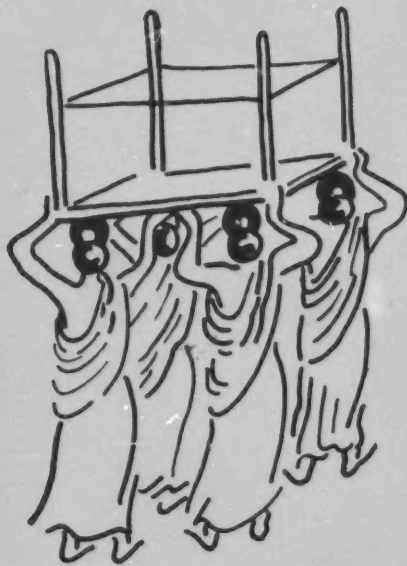
āme
 puṣṭhakamu
 paṭrika
 pani

ā pani-manīṣ ē ūrḍi†
 ā pani-manīṣiḍ ē ūru†
 ḥarj ī ūriwādu kāḍu.
 āyan ill elātiḍi†

Where does that servant come from?
 Where does that servant come from?
 The tailor is not from this place.
 What kind of house does he have?

† or sīrā or sīrā.

†† 'black gram' is a variety of food grain.



పరిమళం

pani manuṣulu

pūri

āyanāi pūr-illu.

miṭṭe

māṭi miṭṭ-illu.

ṭamaru
yajamānrālu

ī polam yajamānrālu ṭamarēn-ā†
gudiś antē, mī arḍham ēmiti†

gaddi

gudiś antē, cinna gadd-illu.
aḍi mā pakk'-illu.
pakk'-inti bāwi manciṭṭē†

pulla-gūra

ekkuwa

pakk'-inti pulla-gūra ruci ekkuwa.

lōhamu
rāgi

ā erra lōham rāgi.

pāṭra

ī pāṭra rāgiḍi.

grass

His is a thatched house.

terraced house (one with
several stories and a
flat roof)

Ours is a terraced house.

you (especially honorific)
owner (female); mistress
of the house

Are you the owner of this field?
What do you mean by 'gudise'?

grass

A gudise is a little grass house.
That's the house next door.
Is the well next door good?

(kind of vegetable dish;
pulla 'sour' + kūra
'vegetable')
much

The grass is always greener on the other
side of the fence.

metal
copper

That red metal is copper.

cooking vessel

This vessel is copper.

rāgi pāṭra kharīḍ enṭa†

iṭṭadi
cembu

iṭṭadi cembu kharīḍ ekkūwa.

pattā

iḍi rāgi patt'-ā†

wendi

aḍi wendi pattā.

iḍi pattā wendiḍēn-ā†

ṭīga

wendi ṭīga kharīḍ ekkūwa.

How much is the copper vessel?

brass
storage vessel

The brass vessel costs too much.

anklet

Is this a copper anklet?

silver

That's a silver anklet.

Is this anklet silver?

wire

Silver wire is very expensive.

2. Personal Pronoun Suffixes

In conversation L we have a sentence nēnu kamsālṇi kāḍu., which is composed of two noun phrases plus kāḍu. It differs from the sentences of this type which have been previously met, in that it contains the first person pronoun as one of its constituent phrases. A special feature of such a sentence is the personal pronoun suffix which is attached to the other noun phrase of the sentence. The two phrases thus may be said to agree in person. The suffix agreeing with nīwu is -wi (or -wu). The agreement in the case of mēmu and manamu will be described in Lesson Six. In the cases of mīru and third person pronouns no personal suffix is added to the coordinate noun phrase.

nēnu kamsālṇi.

nīwu kamsālīwi.

aṭanu kamsālṇi.

wādu cālā musaliwādu.

nēn cālā musaliwāṇṇi.

nīwu musaliwādiwi gāḍu.

nēnu musaliḍāṇṇi.; nēnu musaliḍāṇṇi.

nēn aṭa musaliḍāṇṇi gāḍu.

nīw aṭa musaliḍāniwi gāḍu.

nēn inkā cinnawāṇṇi gāḍu.

nīw inkā cinnawādiwi.

nēn aṭa cinnāḍāṇṇi gāḍu.

nēn peḍḍawāṇṇi gāḍu, cinnawāṇṇi
gāḍu.

mīr aṭa musaliwāru kāḍu.

nēnu cākaliṇi.

nīwu cākaliwā†

nēn āṇḍhrūṇṇi kāḍu.

wāḍ ewari abbāy†

nīw ewari abbāyawu††

I'm a goldsmith.

You're a goldsmith.

He's a goldsmith.

He's a very old man.

I'm a very old man.

You're not an old man.

I'm an old woman.

I'm not such an old woman.

You're not such an old woman.

I'm not a child anymore.

You're still a young fellow.

I'm not such a young girl.

I'm not grown up, and I'm not a
child.

You're not so old.

I'm the washerman.

Are you the washerman?

I'm not an Andhra.

Whose boy is he?

Whose boy are you?

3. The Suffix -ayna; Adjective Phrase

For example, while the sentence iḍi bāwi lōṭu. 'This well is deep.' may be changed (by replacing the noun of the first phrase with the pronominal suffix -ḍi and restoring

† or abbāyiwi

the same noun to the sentence by putting it in the second phrase) to the sentence iḍi lōṭu bāwi. 'This is a deep well.', the sentence i pani kaṣṭam. 'This work is hard.' may not be changed in the same way. Instead, the word ayna is introduced following kaṣṭamu, and the two-word sequence is then put into the adjective position to form the sentence iḍi kaṣṭam-ayna pani. 'This is hard work.' The form ayna belongs to the class of past adjective participles of Lesson Twenty-two; however, we write it as a suffix rather than an independent word since its function in noun phrases is like that of the suffix -ti. Some nouns, in fact, which take -ayna in adjective position may also occur with -ti in the same position, with no difference in meaning. For example:

i rōḍḍu nidup-ā†
iḍi nidup-ayna rōḍḍ-ā†;
iḍi nidupāti rōḍḍ-ā†
ā ūru ōṭṭam-ā†
aḍ ōṭṭam-ayna ūr-ā†
ilāti ḥaḍuwu kaṣṭam-ā†
ilātiḍi kaṣṭam-ayna ḥaḍuwu.
mī māta niṣam.
aḍi niṣam-ayna māta.
āyan abhiprāyam sarēn-ā†
iḍi sar-ayna abhiprāyamēn-ā†
lekka ṭappu.
iḍi ṭapp-ayna lekka.
i jawābu rayt-ā†
aḍi rayt-ayna jawāb-ā†
i paḍḍhaṭi rayt-ā, ṭapp-ā†
iḍi rayt-ayna paḍḍhaṭēn-ā, ṭapp-ā†

ā kāyṭam ḥālā awasaram.
iḍi awasaram-ayna kāyṭam-ā†
mā sāmānu ḥālā baruwu.
māḍi ḥālā baruw-ayna sāmānu.
ṭūḍi ṭēlika.
ṭūḍi ṭēlik-ayna paḍārḍham.

Is this road long?
Is this a long road?

Is that place far away?
Is that a faroff place?
Is this sort of study difficult?
This kind of study is difficult.
What you say is true.
That's a true statement.
Is his opinion correct?
Is this a correct opinion?
The calculation is wrong.
This is a wrong calculation.
Is this answer right?
Is that the right answer?
Is this procedure right or wrong?
Is this the right procedure or the wrong one?
That document is very much needed.
Is this an important document?
Our luggage is very heavy.
Ours is very heavy luggage.
Cotton is light.
Cotton is a light material.

4. Gender Suffixes

We have encountered a number of words which refer to male persons alone, and certain others referring only to female persons. For many of these words there is no way of determining whether they refer to males or to females simply on the basis of their phonetic shapes. Thus, for example, we have

Masculine		Feminine	
ḍarji	tailor	bhārya	wife
mangali	barber	kūṭuru	daughter
bantrōṭu	porter; peon	manṭrasāni	midwife
bharṭa	husband	cellelu	younger sister

Certain nouns referring to persons do however have endings by which male and female persons are differentiated.

Masculine		Feminine	
snēhiṭudu	male friend	snēhiṭurālu	female friend
alludu	son-in-law	illālu	housewife

Nouns referring to persons which end in -du designate males, while those ending in -ālu refer to females.

There are a number of word pairs where one member ends in either -gādu or -kāri and refers to males, while the other ends in -gaṭṭe and refers to females.

		Masculine		Feminine	
<u>anḍamu</u>	beauty	anḍagādu	handsome fellow	anḍagaṭṭe	beautiful woman
<u>biḥḥamu</u>	alms	biḥḥagādu; biḥḥakāri	male beggar	biḥḥagaṭṭe	female beggar
<u>wēta</u>	hunting	wētagādu; wētakāri	hunter	wētagaṭṭe	huntress
<u>māta</u>	word; talk	mātakāri	male talker	mātagaṭṭe	female talker

A few masculine nouns ending in -i have corresponding feminine endings in -rālu.

yajamāni	master	yajamānrālu	lady of the house
sāṭṣi	male witness	sāṭṣurālu	female witness



biḥḥagālu

విచ్చగం

Some nouns whose forms do not give any indication of sex are sometimes used with suffixes -wādu (or -ōdu) or -ḍi. The nouns are generally terms referring to persons engaged in certain occupations regarded as not "respectable". -ḍi may refer to a female engaged in a particular occupation or, more often, to the wife of some one so engaged. Some speakers with egalitarian ideas will not use -wādu or -ḍi with these occupational terms; in the case of certain occupations of very low status, they may avoid the noun entirely, preferring instead some circumlocution.

Masculine		Feminine	
cākaliwādu	washerman	cākaliṭi	washerwoman; washer- man's wife
mangaliwādu	barber	mangaliṭi	barber's wife
wadrangi wādu	carpenter	wadrangiṭi	carpenter's wife
pākiwādu; pākīwādu	sweeper	pākiṭi; pākīṭi	sweeper-woman; sweeper's wife

pāki; pākī and its derivatives refer to persons who perform the necessary but disagreeable and inglorious function of cleaning latrines. Some speakers may avoid the forms ending in -wādu and -ṭi, preferring either pāki-maṇiṣi or the locution bāgu-cēṣe maṇiṣi 'person who fixes'. The person who sweeps up may or may not clean latrines; the strict equivalent of 'sweeper' is ūdcēwādu.



పాకి వాడు
లేక
పూడ్చి వాడు

pākiwādu lēka wūdcēwādu

5. Compounds versus Sequences of Nouns

Compounds like wisnu-mūrṭi ṭala-kāya (see Lesson Three) differ from sequences like annayya godugu in that the latter type of construction can be much more freely formed than the former. Moreover, whereas one may readily derive the sentence godugu annayyaṭi from the sequence annayya godugu, a sequence kāya ṭalaṭi similarly derived from ṭala-kāya is not a proper sentence in Telugu. Another difference is seen when the phrases mā annayya godugu and mā cēṭi-gadiyāram are compared with respect to the relation between mā and the remainder of each phrase. In the first sentence mā is connected only with annayya, and the sequence mā annayya has a relation to godugu. In the second sentence, mā is connected, not to cēṭi, but to the sequence cēṭi-gadiyāram; hence we consider the relation between cēṭi and gadiyāram a closer knit one than the relation between annayya and godugu; the first is a compound and written cēṭi-gadiyāram, the second a sequence of nouns written annayya godugu: mā annayya - godugu vs. mā - cēṭi-gadiyāram. There are, to be sure, sequences of nouns which do not clearly belong to one and not the other category.

Replacement Drill

- | | |
|--|--|
| 1. aḍi <u>ḍūram</u> -ayna ūr-ā†
ḍaggira†
eṁṁu
ṣubhram
merugu | Is that a <u>faroff</u> place?
nearby
high
clean; healthy
better |
| 2. ā cōtu cāla <u>ḍūram</u> .
ḍaggira
merugu
eṁṁu | That place is very <u>far</u> .
nearby
better
high |
| 3. iḍi kaṣṭam-ayna paṇi.
sulabham
upayōgam
ḍuruku
ekkuwa | This is <u>difficult</u> work.
easy
use
activity; energy
excess |
| 4. iḍi <u>wankar</u> -ayna mēku.
paḍunu
sannam
nidupu
moḍḍu
potti | This is a <u>crooked</u> nail.
sharp
thin
long
blunt
short |
| 5. aṁaṇḍi cāla <u>ṣubhram</u> -ayna gaḍi.
iruku
wedalpu
eṁṁu | His room is very <u>clean</u> .
narrow
wide
high |

Translation Drill

- A.
- | | | |
|----|--|----|
| 1 | nā jīṁam cālā ṁakkuwa. | 18 |
| 2 | ō paḍun-ayna kaṁṁi cālā awasaram. | 12 |
| 3 | lōṁ-ayna bāwi manciḍā† | 3 |
| 4 | ṁōṁa-māli pēr ēmiti† | 19 |
| 5 | pāṁa godugu mā māṣṭrugāriḍi. | 7 |
| 6 | ā pattu cīre kharīḍ enṁa† | 14 |
| 7 | ī wankar-ayna ṁāḷan-cewi manciḍi gāḍu. | 5 |
| 8 | mī kalam asal bangāramēn-ā† | 8 |
| 9 | ok' eṁṁ-ayna konda ḍaggirē-†† | 16 |
| 10 | aḍi kaṣṭam-ayna praṣṇe. | 6 |
| 11 | ā iruk-ayna ḍāri pēr ēmiti† | 13 |
| 12 | lāwāti maniṣ ewaru††† | 20 |
| 13 | podug-aynawādi bandi kāsṁa cinnaḍi. | 1 |
| 14 | wadrangiḍi cālā paḍun-ayna kaṁṁi. | 10 |
| 15 | eṁṁ-ayn' ill iṣṭam-ā† | 17 |
| 16 | ṁēlik-ayna gudda mēlu. | 9 |
| 17 | mā ūru peḍḍa patnan gāḍu. | 2 |

† or ḍaggara

†† konda 'mountain; hill'

††† lāwu 'thickness; stoutness'

- 18 ink' oka mēk awasaram. 15
 19 iṭi cālā iṣṭam-ayn' illu. 4
 20 phaliṭam ewariṭi† 11

B.

- 1 The tall man's car is rather small. 13
 2 Our home town is not a big city. 17
 3 Is a deep well good? 3
 4 This is a very desirable house. 19
 5 This crooked key is no good. 7
 6 That's a difficult question. 10
 7 The old umbrella is our teacher's. 5
 8 Is your pen real gold? 8
 9 Light cloth is best. 16
 10 The carpenter has a very sharp knife. 14
 11 Who benefits? 20
 12 A sharp knife is very necessary. 2
 13 What's the name of that narrow road? 11
 14 How much is that silk saree? 6
 15 Another nail is needed. 18
 16 There's a high mountain right nearby. 9
 17 Do you want a tall house? 15
 18 My salary is very little. 1
 19 What's the gardener's name? 4
 20 Who's the fat man? 12

Word List

aṇā	'anna' (a coin having the value of 1/16 of a rupee)	ātagādu	player (male)
anḍagaṭṭe	beautiful woman	ānḍhra	Andhra; Telugu
anḍagādu	handsome fellow	anḍhrudu	Andhra person (male, informal)
anḍamu	beauty	āme	she; that person (female)
annamu	cooked rice; food	iṭṭadi	brass
appudu	then; at that time	inumu (adj. inapa)	iron
amerikā-	American custom (<u>amerikā</u>)	inti	(adj. of <u>illu</u> 'house')
ḍēṣa-	'America' + <u>ḍēṣamu</u>	inti-pēru	surname
ācāramu	'country' + <u>ācāramu</u> 'custom')	ippudu	now; at this time
ammāyi	girl; daughter	iruku	narrow; cramped
arati-pandu	ripe plantain (<u>arati</u> 'plantain' + <u>pandu</u> 'ripe fruit')	illālu	lady of the house; house-wife
ayḍum-	five and one-quarter rupees (<u>ayḍum-</u> 'five and' + <u>pāwala</u> 'one quarter rupee')	ungaramu	ring (jewelry)
bāwala		upayōgamu	use; usefulness
		ekkuwa	excess
		eppudu (adj. eppati; eppadi)	when?
arḍhamu	meaning	erupu (adj. erra; errati)	red; redness
alāgā; alā	so; in that manner	ewari	(adj. of <u>ewaru</u> 'who?')
awasaramu	necessity	-ō	(dubitative suffix)
ācāramu	custom		
āta	play; game		
ātagaṭṭe	player (female)		

kampu	stench
kamsāli	goldsmith
kāgiθamu; kāyθamu	paper
kāru	car; automobile
kālapu	(adj. of <u>kālamu</u> 'time')
kukka	dog
kūθuru	daughter
kōka	'saree' (woman's garment)
kraysθawurā- lu; kray- sθawarālu	female Christian
kraysθawulu	Christian (formal)
khaḍḍar	'khaddar; khadi' (home- spun cloth)
gadd-illu	grass house (gaddi 'grass' + illu 'house')
gāfulu	bangles (generally of glass)
gudiśe	hut
gudda	cloth
gunde	heart
gurrapu	(adj. of <u>gurramu</u> 'horse')
cippa	shell; bowl
cīre	'saree' (woman's garment)
cembu	vessel (for holding liquids)
ceyyi; cēyi	hand
celle; cellelu	younger sister
cē; cēṭi	(adj. of <u>ceyyi</u> 'hand')
cē-ungaramu	ring (cē 'hand' + <u>ungaramu</u> 'ring')
cē-gudda	handkerchief (cē 'hand' + gudda 'cloth')
cēṭi-karra	walking stick (cēṭi 'hand' + karra 'stick')
cēṭi- gadiyāramu	wristwatch (cēṭi 'hand' + gadiyāramu 'clock; watch')
cēṭi-pani	handwork (cēṭi 'hand' + pani 'work')
cē-nēṭa	handweaving; handwoven (cē 'hand' + <u>nēṭa</u> 'weaving; cloth')
cē-rūṁālu; cē-rumālu	handkerchief (cē 'hand' + rūṁālu; <u>rumālu</u> 'hand- kerchief')
čakkana (adj. čakkati; čakkani)	beauty; pretty
čāḍuwu	study; subject of study
čākaliṭi	washerwoman; washer- man's wife
čāpa	mat
čuruku	energy; activity

čokkā	coat; shirt
θakkuwa	little; small amount; less
θamaru	you (especially honorific)
θala-kāya	head; 'noggin' (<u>θala</u> 'head' + <u>kāya</u> 'unripe fruit')
θābēlu (adj. θābēti)	tortoise
θālan-cewi	key (<u>θālamu</u> 'lock' + <u>cewi</u> 'ear')
θīga	wire
θīpu (adj. θīya; θiyya)	sweetness; sweet
θīyana; θiyyana (adj. θiyyani; θiyyani)	sweetness; sweet
θelupu (adj. θella; θellati; θellani; θelupāti)	whiteness; white
θēlika	lightness; light; ease
ṭaggira; ṭaggara	nearby; vicinity
ṭina-paṭrika	daily newspaper (<u>ṭinamu</u> 'day' + <u>paṭrika</u> 'news- paper')
ṭuwvena	comb
ṭūṭi	cotton
nalupu (adj. nalla; nallati)	blackness; black; dark in complexion
nidupu (adj. nidupāti)	length; long
ninna (adj. ninnati)	yesterday
nimma-kāya	lime (<u>nimma</u> 'lime' + <u>kāya</u> 'unripe fruit')
nīru (adj. nīti)	water (the form <u>nīllu</u> is used in the spoken language)
nīlamu (adj. nīlapu)	blue
nūlu	cotton thread
neyyi; nēyi (adj. nēti)	'ghee' (clarified butter)
nēdu (adj. nēti)	today
nōru (adj. nōti)	mouth
pakk'-illu	next-door house (<u>pakka</u> 'side' + <u>illu</u> 'house')
paččana (adj. pačča; paččati; paččani)	green

patta	anklet	bramha-	Brahmo Samaj
pattu	silk	samājamu	
paḍārḍhamu	material; substance; article	bharṭha	husband
paḍunu	sharpness; sharp	bhārya	wife
paḍḍhaṭhi	procedure	maṭhamu	religion
pani-maṇiṣi	servant (<u>pani</u> 'work' + <u>maṇiṣi</u> 'person')	maṭhasṭudu	religious follower (male, informal)
panāḍāra	sugar	maṭhasṭurālu	religious follower (female)
pandu	ripe fruit	mangaliṭhi	barber's wife
pākiṭhi; pākīṭhi	sweeper woman	mandapamu	'mandapam' (temple pavilion)
pāki-maṇiṣi	sweeper (<u>pāki</u> 'sweeper' + <u>maṇiṣi</u> 'person')	mātakāri	talker (male)
pākiwādu;	sweeper (male)	mātagaṭṭhe	talker (female)
pākiwādu		māmidi-kāya	unripe mango (<u>māmidi</u> 'mango' + <u>kāya</u> 'unripe fruit')
pāṭra	cooking vessel	mithāyi;	candy
pillawādu	boy	mitāyi	
(adj. pillawādi)		miṭṭi-illu	terraced house (miṭṭe 'one- story terraced house' + <u>illu</u> 'house')
pīnāsi	miser	muriki	dirt
pulupu (adj. pulla)	sourness; sour	merugu	better
pulla-gūra	sour curry (a vegetable dish prepared with tamarind) (<u>pulla</u> 'sour' + <u>kūra</u> 'vegetable')	mānajarū	manager
pullana (adj. pullati)	sourness; sour	moṭṭu	blunt; dull
pūri	grass	yajamāni	master; employer; proprietor
pūr-illu	thatched house (<u>pūri</u> 'grass' + <u>illu</u> 'house')	yajamānrālu	mistress; proprietress
penku (adj. penkuti)	tile	rangu	color
penkut-illu	tilled house (<u>penkuti</u> 'tile' + <u>illu</u> 'house')	raytu	right; correct
potti	shortness; short	rāgi	copper
poyyi	hearth	rā-cippa;	stone bowl (rā 'stone' + <u>cippa</u> 'bowl')
polamu	cultivated field	rāc-cippa	stone
prāṇṭhamu	region; area	rāyi (adj. rāṭhi; rā)	
phaliṭhamu	advantage; profit	rūpawan-	pretty girl
batta	cloth	ṭurālu;	
bangāramu	gold	rūpawan-	
(adj. bangārapu)		ṭarālu	
bangāru	gold	rūpāylu	'rupees' (basic monetary units of India and Paki- s'an)
baruwu	weight; heavy	rēpu (adj. rēpati)	tomorrow
bāwi	well	rōḍdu	road; paved road
biḥḥagaṭṭhe	beggar (female)	lekka; lekkha	account; sum
biḥḥagādu	beggar (male)	lōṭu	deep; depth
biḥḥamu	alms	lōhamu	metal
bīḍawādu	poor man	wankara	crookedness; crooked
butt'ōdu	basket-man (<u>butta</u> 'basket' + -wādu)	wasṭar-	cloth shop (<u>wasṭaramu</u> ; <u>wasṭaramu</u> 'cloth; cloth- ing' + <u>ālayamu</u> 'place')
erra butt'ōdu	(slang term for 'policeman')	ālayamu	(adj. of wādu 'he' (informal))
		wādi	weekly paper (<u>wāramu</u> 'week' + <u>paṭrika</u> 'newspaper')
		wāra-paṭrika	

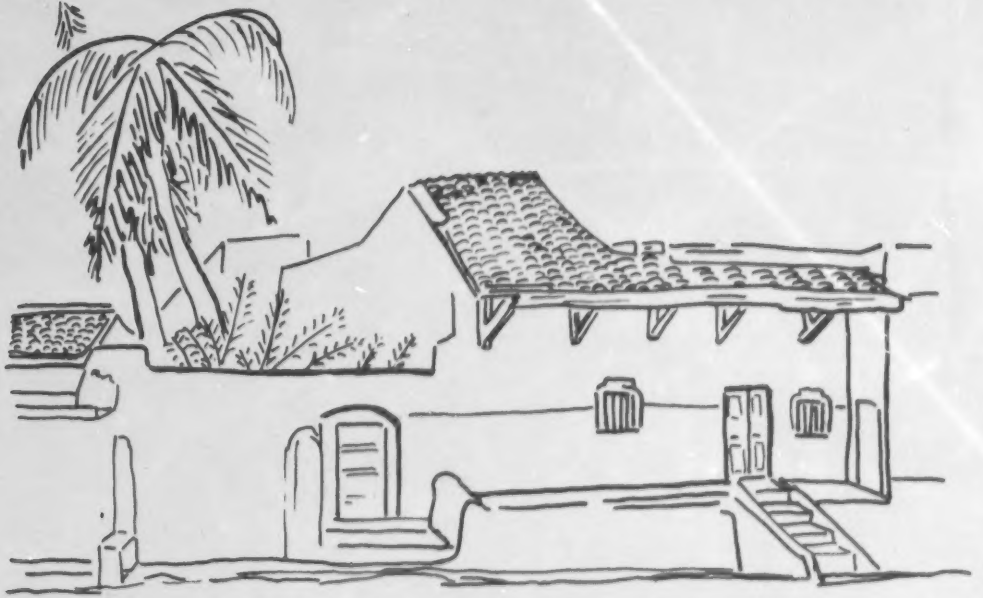
wāri	(adj. of wāru 'he; she (formal)')	śiw'-ālayamu	Shiva temple (śiwa 'Shiva' + ālayamu 'place')
wālla	(adj. of wāllu 'they' used to mean 'his; her (formal)')	śubhramu	cleanliness; clean
wigrahamu	statue	sannamu;	thinness; thin
wedalpu	breadth; broad	sanna	
wendi	silver	sātṣi	witness (male)
wēta	hunting	sātṣurālu	witness (female)
wētagaṭṭe	huntress	sirā;	ink
wētagādu	hunter	sīra;	
wēdi	heat; hot	sīrā	
		snēhiṭṭurālu	friend (female)
		hinṭū	Hindu

Lesson VI

Noun and Pronominal Plurals

CONVERSATIONS

- | | |
|---|--|
| <p>A. awi
 pusθakālu</p> <p>aw ēmit-andi†
awi nā pusθakālu.</p> | <p>those things
books</p> <p>What are those?
Those are my books.</p> |
| <p>B. wāllu
 māstarlu</p> <p>wāll anθā mā māstarlu.</p> | <p>they; those persons
teachers</p> <p>They're all teachers of ours.</p> |
| <p>C. āfis-bantrōθu
 manuḡulu
 wīllu
 āfis-bantrōθulu</p> <p>wīll anθā āfis-bantrōθulu.</p> | <p>office peon
people
these persons; they
office peons</p> <p>These are all office peons.</p> |
| <p>D. mīwi
 nāwi</p> <p>aw ēmit-andi†
awi θelugu pusθakālu.
annī mīwēn-ā†
awn-andi. nāwē-</p> | <p>your things; yours
my things; mine</p> <p>What are those things?
Those are Telugu books.
Are they all yours?
Yes. They're mine.</p> |
| <p>E. priyamu
 kalālu</p> <p>ī kalam mīḡē†
awn-andi. aḡi nāḡē-
priyam-ā†
awn le'ndi. kalālu cālā priyam
ikkada.</p> | <p>expensive; dear
pens</p> <p>Is this pen yours?
Yes. It's mine.
Is it expensive?
Of course. Pens are very expensive
here.</p> |
| <p>F. gaḡulu
 cinnawi</p> <p>mī illu cālā peḡḡadē-
abbē- illu peḡḡaḡē gāni, gaḡulu
cālā cinnawi.</p> | <p>rooms
small things; small</p> <p>Yours is a very big house.
Oh. The house is big all right but the
rooms are very small.</p> |
| <p>G. snēhiθulu</p> <p>wāll ewaru†
wāllu mā nānnagāri snēhiθulu.</p> | <p>friends</p> <p>Who are they?
They're friends of my father.</p> |



పెద్ద ఎల్ల రోక మీదే

peḍḍa yillu lēka miḍḍe

H. paṭrikalu
iḍ anṭā ēmiti†
ēmi lēḍu. pāṭa paṭrikalu.

newspapers
What's all this?
Nothing. Just old newspapers.

I. ganta
mūdu
gantalu
ippudu gant' enṭa†
mūdu gantalu.

hour; o'clock
three
hours; o'clock
What time is it now?
Three o'clock.

J. kamalā
dajanu
rakamu
pannendu
pāwala
ī kamalāl dajan enṭa†
ī rakam pannend aṇālu. awi rūpāy
pāwala. ink' ā peḍḍa rakam rendu
rūpāyilu.

sweet orange (a loose-
skinned variety)
dozen
kind; sort
twelve
one quarter rupee; four
annas; 25 'haya paisa'.
How much are these oranges a dozen?
This kind is twelve annas. Those are one
rupee four annas. And that larger
kind is two rupees.

K. gullu
gull ekkada† ḍūram-ā†
lēḍ -andi. cālā ḍaggirē-

temples
Where are the temples? Far?
No. Right nearby.

L. kurcīlu
nālugu
ayōu
kančālu

chairs
four
five
plates

ēm-ōy- akkad aw ēmiti†
oka balla, rendu kurcīlu.
mar ēmiti†
nālugu ayōu kančālu. ink'ēmhī lēōu.

Say. What's that over there?
One table and two chairs.
What else?
Four or five plates. Nothing else.

M. pillala

(adjectival form of
pillalu 'children')

iw ēm pusθakālu†
pillala pusθakālu.
ē pillalu† mī pillalawā†
mā θammulawī.

What books are these?
They're children's books.
Which children? Are they your children's?
They belong to my younger brothers.

N. wālla

(adjectival form of wāllu
'they')

ā manuṣul ewaru†
mā māstrugāri snēhiθulu.
wālla dēśam ēōi†
wāllaōi hinrū-dēśam.

Who are those people?
They're friends of my teacher.
Where are they from?
They're from India.

O. māmūlu

usual; customary; custom

ī ceppulu cālā kharīōu.
ēn ceppulu†
laknaw ceppulu.
laknaw ceppulu koθa kāōu.
māmūlē-

These sandals are very expensive.
Which sandals?
The Lucknow sandals.
There's nothing unusual about Lucknow
sandals. They're the ordinary ones.



ceppulu

చెప్పులు

Grammar Notes and Drill

1. -lu

a. The basic plural ending for nouns is the suffix -lu; the pronominal ending -ōi is replaced by the suffix -wi in the plural.

iōi peōōa balla.
 awi peōōa ballalu.
 ā cinna pette nāōi.
 ī peōōa pettelu mīwā†
 aōi kaṣṭam-ayna samasya.
 iw annī pāṭha samasyalu.
 aōi manci pāta.
 ā pāṭalu cakkana.
 ām errati pillā.
 ī kālāp pillalu manciwāḷḷu gāōu.

This is a big table.
 Those are big tables.
 That little box is mine.
 Are these big boxes yours?
 That's a difficult problem.
 All these are old problems.
 That's a nice song.
 Those songs are pretty.
 She's a fair-skinned girl.
 Modern children are no good.

b. Nouns ending in -i replace this vowel with -u- before the plural suffix -lu.

nāōi cāla peōōa gaōi.
 mā gaōulu cāla iruku.
 ikkada manci bāwi.
 iō anṭā manci bāwulu.
 paṇi-maṇiṣi nellūriōi.
 ā manuṣul ewar-andi†

Mine is a very large room.
 Our rooms are very cramped.
 There's a good well here.
 These are all good wells.
 The servant is from Nellore.
 Who are those people?

c. Nouns ending in -amu replace these final sounds with -ā- and then add -lu. There are a few nouns which end in -emu, and these form a plural in -ē-lu. (Since after ḷ there is no distinction maintained between ā and ē, we may write either -ālu or -ēlu as the plural ending for a word like ōēsamu.)

ī rakan cawka.
 ā rakālu cālā priyam.
 ī prāṇṭam cālātīōi.
 awi rāōi prāṇṭālu.
 mā dēṣam ilātīōi.
 wiōēṣāl elātīwi†;
 wiōēṣāl elātīwi†
 paṇḍem ekkada†
 gurrap paṇḍāl ekkada†
 ī paḷḷem kanḍuōi.
 ilātī paḷḷālu khariō-ā†

This kind is cheap.
 Those kinds are very expensive.
 This place is cold.
 Those are rocky places.
 This is how my country is.
 How are foreign countries?
 Where's the race?
 Where are the horse races?
 This dish is brass.
 Are covers of this kind expensive?

d. Many nouns having d, r or l before a final vowel drop this vowel before the plural suffix, and the expected combinations dl, rl and ll are replaced by ḷ. Speakers differ in their pronunciation of words ending in -da; some simply add -lu, some drop -a and add -lu (or -lu), and some drop -a, replace the -d with -l and add -lu.

āme ṭammudu cāla manciwādu
 wāḷḷi anṭā mā ṭammuḷḷu.
 mā angadi cāla ḍaggirē.
 ī angaḷḷu manciwi.
 nī bad enṭa dūram†
 ikkada baḷḷu cāla cinnawī.

Her younger brother is a very good person.
 They're all my younger brothers.
 Our shop is right nearby.
 These shops are good.
 How far is your school?
 The schools here are very small.

e. Some masculine nouns ending in -du form plurals by replacing this ending with -lu.

āyana snēhiθudu rōgiṣṭi.

His friend is a sick man.

ā penki pillawāḷḷu, mā ṭammudi
snēhiθulu.

Those impudent boys are my brother's
friends.

f. Occasionally nouns form plurals which end in -ndlu or -ndru. For the most part speakers will identify such forms as literary and avoid them in ordinary conversation. These endings are sometimes used with certain nouns referring to persons, generally to convey sarcasm. However, there are speakers who use these endings freely, with no special meaning.

	Singular		Plural
house	illu	iḷḷu	; indlu
year	ēdu	ēḷḷu	; ēndlu
eye	kannu	kaḷḷu	; kandlu
housewife	illālu	illāḷḷu	; illāndru
old man	musalōru	musalōḷḷu	; musalōndlu

g. Nouns whose adjectival forms end in -ṭi have plurals based on the adjectival forms:

	Singular	Plural
hand	ceyyi; cēyi	cēṭulu
well	nuyyi; nūyi	nūṭulu
pit	goyyi	gōṭulu

rāyi 'stone', however, has a plural rāḷḷu.

2. Adjectival Forms of Plurals

a. The adjectival forms of nouns differ from the independent plurals in that they terminate in -a rather than -u.

ī nallati ceppul ewariwi†
ā kottuwādu pāṭa ceppula ṭonga.
ī sāpu, cē-nēṭa battala ṭukānam.
aṭi pāṭa battala pette.
aṭani nela-jīṭam, rond onṭala†
rūpāylu.
pillala puṣṭakāl annī bommalā
puṣṭakālu.
iṭi rend anṭasṭula mēda.

Whose are these black sandals?
That shopkeeper is a mean fellow.
This shop is a handloom house.
That's a box for old clothes.
His monthly salary is two hundred
rupees.
The children's books are all picture
books.
This is a two-stored building.

b. The adjectival forms for iwi 'these things', awi 'those things' and ēwi 'which things' are wīti, wāti and wēti respectively.

wīti pērl ēmitti.
iṭi wāt-anṭa peṣṣaṭi.

What are these called?
This is as big as those.

3. -ni

The word anṭā 'all' has a plural form annī or anni (when preceding its noun). Several other words in Telugu show similar formations in the plural:

† wanṭā 'hundred'



mēda

మేదా

<u>Singular</u>	<u>Plural</u>
how much; enθa	enni
how many	
some konθa	konni
konθa bhāgam manciθi.	Some part is good.
wītlō konni pustakālu manciwi.	Some of these books are good.
inθa dabb ekkadiθi†	Where did so much money come from?
inni pusθakāl ekkadiwi†	Where did so many books come from?

4. Plurals without Singulars

There is a handful of nouns which are used only in the plural.

pālu 'milk' is a plural noun; there exists no corresponding singular.

iwi ninnati pālu.

This is yesterday's milk.

awi manci pāl-ā†

Is that good milk?

biyyamu; bīyamu 'husked uncooked rice'

awi nellūr biyyam.

That's Nellore rice.†

iwi, ikkadi biyyamēn-ā†

Is this local rice?

nīllu 'water' has a singular nīru, but the latter form is ordinarily found only in compounds (e.g. pan-nīru 'rose water') or in the written variety of Telugu.

† Nellore rice is esteemed for its high quality.

iwi manci nīl-ā†

Is this good water?

5. The suffix -gō (see Lesson IV, gram. note 3) can be added to the plurals of iōi and aōi, giving iwigō and awigō respectively, but many speakers ordinarily use the singular forms where the plural might be expected.

iōigō mī pusθakālu.

Here are your books.

aōigō nā θālan-cewulu.

There are my keys.

Translation Drill

A.

- 1 θālan-cewul ekkada† 6
- 2 biddala gaōi kāsθa cinnaōi.† 10
- 3 ī podug-aynawāllaō ē ōēsam† 3
- 4 iwi ōakṣināōi guḷlu.†† 17
- 5 ilāti bāwulu cālā manciwi. 15
- 6 aōōe pannendu rūpāyl-andi. 5
- 7 θammudi māṣṭrugāru amerikā-ōēsasθudu. 19
- 8 nuww elāti maniṣiwi† 9
- 9 ā godugul annī gumāsθālawi. 11
- 10 ī bandl anθā cālā kharīōu. 7
- 11 alāti kukkalu cedda janθuwulu. 13
- 12 ippudu pannendu gantalu. 20
- 13 nāyakulḷ anθā musaliwāḷlu. 12
- 14 nūlu cīrl anθā priyan gāōu. 4
- 15 ī gadiyārāl annī manciwi gāwu. 16
- 16 kāsθa dabb awasaram-andi. 8
- 17 pani-manuṣula cōtl annī murik-kampulu. 1
- 18 ī cinna pusθakālu cawka. 14
- 19 mīōi cālā kaṣṭam-ayna samasya. 18
- 20 wāḷḷ ewari pillalu† 2

B.

- 1 The servants' places are all bad-smelling places. 17
- 2 Whose children are they? 20
- 3 What country are these tall people from? 3
- 4 Cotton sarees are not so expensive. 14
- 5 The rent is twelve rupees, sir. 6
- 6 Where are the keys? 1
- 7 These cars are all very expensive. 10
- 8 I'll need some money, sir. 16
- 9 What sort of person are you? 8
- 10 The children's room is rather small. 2
- 11 All those umbrellas are the clerks'. 9
- 12 All the leaders are old. 13
- 13 Dogs of that kind are mean animals. 11
- 14 These little books are cheap. 18
- 15 Wells of this kind are very good. 5
- 16 All these watches are no good. 15
- 17 These are southern temples. 4
- 18 Yours is a very difficult problem. 19

† bidda 'child'

†† ōakṣināōi; ōakṣināōi 'southern'

- 19 My younger brother's teacher is an American. 7
 20 It's now twelve o'clock. 12

Word List

akkada	there	nālugu	four
anθasθu	floor; story	nela-jīθamu	monthly salary (nela 'month' + jīθamu 'salary')
annī; anni	all (pl. of anθā)		
ayḍu	five	panḍemu	race; bet
awi	those things (pl. of aḍi)	pannenḍ	twelve
āfis-bantrōθu	office orderly; 'office peon' (āfis 'office' + bantrōθu 'peon')	pallemu	dish; saucer
		pāwala	one-quarter rupee (= 4 annas or 25 'naya prisa')
iwi	these things (pl. of iḍi)	penki	mischievous; insolent; obstinate
enni	how many? (pl. of enθa)		
ēdu	year	priyamu	dear; expensive
ēllu; ēndlu	(pl. of ēdu)	bomma	doll; picture
onḍa; wanḍa	hundred	bhāgamu	part; portion
kannu (adj. kanti)	eye	māmūlu	usual; customary; custom
kamalā	orange	mūdu	three
kaḷlu; kandlu	(pl. of kannu)	rakamu	kind; sort
kottuwādu	shopkeeper (kottu 'shop' + -wādu)	rondu	(colloquial for rendu 'two')
		-la; -ḷa	(adj. of -lu; -ḷu)
konθa	some	-lu; -ḷu	(noun plural suffix)
konni	(pl. of konθa)	wāti	(adj. of awi)
ganta	hour; o'clock; bell	-wi	(pronominal plural suffix)
daḡanu	dozen	wīti	(adj. of iwi)
ḍukānamu;	shop	wēti	(adj. of eḍi; ēḍi)
ḍukānamu		ṣāpu	shop
		rōgiṣti	ill man

Lesson VII

The verb sentence

CONVERSATIONS

- A. elā; elāgā
unnāru
ēḍō
alā; alāgā
unnāmu
- elāg unīār-andi.
ēḍō alā unnām.
- How are you?
I'm getting along.
- how?
you are (formal)
somewhat (ēḍi + -ō)
so; that way
we are; I am
- B. kulāsāgā
unnāwu
unnānu
- ēn-rō. kulāsāg unnāw-ā†
āhā- kulāsāgānē unnānu.
- in good health
you are (informal)
I am
- Hello. Are you getting along all right?
Yes. I'm doing fine.
- C. unnādu
bāgā
unḍi
- mī abbāy elā unnādu.
aṭanu cālā bāg' unnādu.
mī ammāy elā unḍi.
anṭa bāgā lēḍu.
- he is (informal)
well
she is
- How is your boy?
He's very well.
How is your daughter?
She's not so well.
- D. unnāru
- rāmā-rāwgāru mī snēhiṭul-ā†
awn-andi. cālā manci snēhiṭulu.
wār elā unnāru†
ēḍō alā unnāru.
- he is (formal)
- Is Mr. Rama Rao a friend of yours?
Yes. He's a very good friend of mine.
How is he?
- E. ṭhara
unnāyi; unnāy; unnay
- āttē
- iḍē battala kottu. cālā peḍḍa angadi.
alāgā. ṭharal elāg unnāy ikkada.
āttē ekkūwa gāḍ-andi-
manciṭi.
- price
they are ('they' can refer
only to things or non-
human beings)
at all
- This is a cloth shop. It's a very big store.
Is that so? How are the prices here?
They're not high at all.
Good.
- F. māṭramu
sariggā
- extent; only; as far as . . .
is concerned
correctly; properly

ī kalan cālā priyāṅgā unḍi. bāḡ' unḍ-ā†
kalam māṭram bāḡānē unḍi ḡāni,
rāṅgu āttē sariggā lēḍu.

This pen is very expensive. Is it any good?
The pen is all right, but the color is no
good.

G. kānpūr

Kanpur (a city in north-
central India)

ī ceppulu koṭṭawā†
awn-andi. elāḡ annay†
bāḡānē unnāy ḡāni, khariḍ enṭa†
paḍi rūpāyḷu. kānpūr ceppulu.
bāḡānē unnāy ḡāni, cālā priyam.

Are these sandals new?
Yes sir. How do they seem to you?
They're fine, but how much do they cost?
Ten rupees. They're Kanpur sandals.
They're nice, but they're very expensive.

Grammar notes and drill

1. un- 'be'

Many of the sentences in the preceding section contain forms which are similar in that they all begin with unn- or un- and may be translated by forms of the English 'be'. The various suffixes found after unn-; un- are the personal endings of the Telugu verb. These endings may agree in number (singular, plural), person (first, second, third) and gender with some one noun in the sentence. A noun which has this relation of agreement with the personal ending of the verb constitutes, together with the personal ending, the subject of the verb. In the absence of any noun having this agreement relation, the personal ending alone is the subject of the verb. The complete set of forms consisting of unn-; un- and the personal endings are:

unnānu	I am	unnānu	we are; I am
unnāwu	you are	unnāru	you are
unnādu	he is	unnāru	they are; he is
unḍi; unnaḍi	she is	unnāru	they are; she is
unḍi; unnaḍi	it is	unnāyi	they are

It should be noted that a gender distinction is made only in the third person. Furthermore, for either number there are only two genders distinguishable by different endings, but it is nevertheless necessary to distinguish three sets of endings which agree with three different sets of nouns. One set of endings, -du and -ru, agrees with nouns like abbāyi abbayḷu (masculine nouns); one set, -ḍi and -ru, agrees with feminine nouns like snēhiṭurālu snēhiṭurālḷu; the third set, -ḍi and -āyi, agrees with neuter nouns like gaḍi gaḍulu. The citation form -āyi corresponds to spoken -āy or, in final position, -ay.

2. The suffix -gā

Many nouns and adjectives may occur with this suffix; they are then generally equivalent in meaning to English adverbial expressions. Very often sentences of the noun-noun construction are replaceable by sentences of the type: noun phrase + noun-gā + un(n)-. There is frequently some difference in meaning between the sentence types, though sometimes it is difficult to define and render accurately in English translation.

Drill sentences

nuww ekkad unnāw†
ikkadē unnānu.
ṭōta-māl ekkad unnādu.

Where are you?
I'm right here.
Where is the gardener?



battala kottu

ಬಟ್ಟಲ ಕೊಟ್ಟು

mī ammāy elāg unōi†
 akkada sθalam unōæ†
 mēm anθā ikkadē unnām.
 rāmā-rāwgār ikkad unnār-ā†
 ikkada manci nīll unnāy-ā†
 mēm anθā kulāsē.
 mēm anθā kulāsāgānē unnām.
 θharal ekkūwa.
 θharal ekkūwagā unnay.
 mī ill ekkada† dūram-ā†
 mī ill ekkada† dūrangā unōæ†
 abbē- θaggarē-
 abbē- θaggaragā unōi.
 ā pusθakam cawka.
 ā pusθakam cawggā unōi.
 ilāti samasyalu cālā kaṣtangā unnay.

nēla
 θadi

nēla θadi.
 nēla θadigā unōi.
 wādu θōta-māli.

cīkati
 bhayamu

How is your daughter?
 Is there room there?
 We're all right here.
 Is Mr. Rama Rao here?
 Is there drinking water here?
 We're all fine.
 We're all fine.
 Prices are high. (as a rule)
 Prices are high. (right now)
 Where's your house? Is it far?
 Where's your house? Is it far?
 No. It's nearby.
 No. It's nearby.
 That book is cheap.
 That book is cheap.
 These problems are giving a lot of trouble.

ground; floor
 wetness

The ground is wet. (usually)
 The ground is wet. (just now)
 He's a gardener.

darkness
 fright

cīkati bhayam.
cīkati bhayangā unōi.
ī pani antē, iṣtam.
ī pani antē, iṣtangā unōi.

warṣamu

ēālā warṣangā unōi.

ēali

ī rōju ēaligā unōi.

ēalla

sāyinṭaramu

sāyinṭaram ēallagā unōi.

ī rōju ēālā wēdigā unōi.

ākali

ākalgā unōi.

jabbu

pani-maniṣi jabbugā unōi.

susṭi

koncem susṭigā unōi.

alasata

alasatagā unōi.

ṭāhamu

ṭāhangā unōi.

wisugu

wisuggā unōi.

balamu

kurrādu balangā unnādu.

lāwu

mā ṭammudu lāwgā unnādu.

sannamu

celle ēālā sannangā unōi.

anḍamu

mī snēhiṭud ammāy anḍangā unōi.

kōpamu

nānnagāru kōpangā unnārā†

sāmān ē māṭrangā unōi.

palāhāramu;

palahāraṃmu

ī palahārālu ēālā ruci.

ī palahārālu ēālā rucigā unnay.

ī ṭāri ēālā iruku.

ī ṭāri ēālā iruggā unōi.

wīḍhi; wīḍi

INTRODUCTION TO SPOKEN TELUGU

Darkness is frightful.
The darkness is frightful.
As for this work, I like it.
As for this work, I like it.
(just now)

rain

It's very rainy.

cold

It's cold today.

cool

evening

The evening is cool.

It's very hot today.

hunger

I'm hungry.

illness

The maid is ill.

laziness; indisposition

I feel a bit under the weather.

weariness

I'm tired.

thirst

I'm thirsty.

boredom; disgust

I'm bored.

strength

The boy is strong.

stoutness

My younger brother is fat.

thinness

The younger sister is very thin.

beauty

Your friend's daughter is pretty.

anger

Is father angry?

How much luggage is there?

refreshment; snack

These refreshments are very tasty.

These refreshments are very tasty.

This path is very narrow.

This path is very narrow.

street; road

wiṭhulu cālā wiśālam.
wiṭhulu cālā wiśālangā unnay.

kuṣini

kuṣini śubhrangā unḍ-ā†
anṭā śubhram.
anṭā śubhrangā unḍi.
kuṣini ṭadi.
kuṣini ṭadigā unḍi.
nī ceṭulu ṭadigā unnay.
nāwi podi cēṭulu.
podi cēṭul unnāy-ā†

buraḍa

nī cēṭul enḍuku buraḍagā unnay.
wāḍu rayṭu.
wāḍu rayṭugānē unnādu.
mā abbāy cinnawādu.
mā abbāy cinnawāḍugānē unnādu.
mīr enḍuku cinṭagā unnāru†
iṣ anṭā ceṭṭagā unḍi.

The roads are very broad.
The roads are very broad.

kitchen

Is the kitchen clean?
Everything's clean.
Everything's clean.
The kitchen is wet.
The kitchen is wet.
Your hands are wet.
My hands are dry.
Do you have dry hands?

mud; soil; dirt

Why are your hands dirty?
He's a farmer.
He's still a farmer.
Our son is small.
Our son is still a little boy.
Why are you worried?
All this is trash.

Nouns which end in -na or -pu (see Lesson V, grammar note lg) use the short adjectival forms before the suffix -gā.

āwu-pālu

palcāna (adj. palcā;
palcāti; palcāni)

āwu-pālu palcāna.
awī palcāti pālu.
ī pālu cālā palcāgā unnay.

gēḍe-pālu

gēḍe-pālu palcātiwi gāwu.†

cikkana (adj. cikka;
cikkāti; cikkāni)

gēḍe-pālu cikkana.
awī cikkāti pālu.
pālu cikkagā unnāy-ā†
ā pilla nallatiṭi.
ā pilla nallagā unḍi.

cow's milk (āwu 'cow' +
pālu 'milk')
thinness; thin

Cow's milk is thin.
That's thin milk.
This milk is very thin.

buffalo milk (gēḍe 'female
buffalo' + pālu 'milk')

Buffalo milk is not thin.

thickness; thick

Buffalo milk is thick.
That is thick milk.
Is the milk thick?
That girl is dark.
That girl is dark.



gēṭe lēka barre

గేట లేకా బర్రె

3. The Deictic Elements i- 'this'; a- 'that'; e- 'which'

In the lesson on adjectives we encountered the words i 'this', a 'that' and e 'which'. The first two of these regularly have shortened forms when followed by the pronominal suffix -ṭi: i- and a; the third has either ē- or e-. These special short forms also are found in combination with a small number of suffixal nouns.

ikkada	here	akkada	there	ekkada	where?
ippudu	now	appudu	then	eppudu	when?
ilā	in this	alā	in that	elā	in what
	manner		manner		manner?
inṭa	this much	aṇṭa	that much	eṇṭa	how much?

A few words contain the long forms of these deictic elements; they show, however, certain irregularities:

wīdu	this male person	wādu	that male person	ewadu	which male person?
īme	this female person	āme	that female person	ewaṭe	who?
					which female person?
īyana	this male person	āyana	that male person	--	who?
					--

Translation exercise

A.

1 ilāti ilḷu cālā cīkati. 16

† gāwu; kāwu is the plural of gāḍu; kāḍu.

- 2 koncem manci nīl awasaram. 13
- 3 pulla-gūra cālā rucigā unōi. 9
- 4 wīḍhul annī buraḍa. 4
- 5 ī gāḥul antē, cālā iṣṭangā unōi.† 1
- 6 cinna pillal alasatagā unnāru. 20
- 7 bāwi-nīru cālā cāligā unōi. 18
- 8 akkad ewar unnāru† 10
- 9 mīr enḍuk anṭa kōpangā unnāru† 7
- 10 inti illālu koncen jaḍbugā unōi. 5
- 11 ī mātāl enḍuku† 17
- 12 mā cellelu cālā anḍam-ayna pilla. 2
- 13 mēkulu paḍunugā unnay. 12
- 14 ā guddalu cālā ṭēliggā unnay. 15
- 15 wenna rucigā unōḍē† 3
- 16 kuṣini cīkatigā unōi. 8
- 17 nēn ikkadē unnānu. 14
- 18 ēnugulu cālā balam-ayna jantuwulu. 6
- 19 pillawādi caḍuw anṭā cālā kaṣṭam. 11
- 20 bantrōṭ akkad unnād-ā† 19

B.

- 1 As for these bangles, they're very pleasing. 5
- 2 My younger sister is a very beautiful child. 12
- 3 Is the butter tasty? 15
- 4 The roads are very muddy. 4
- 5 The lady of the house is slightly ill. 10
- 6 Elephants are very powerful animals. 18
- 7 Why are you so angry? 9
- 8 The kitchen is dark. 16
- 9 The charu is very tasty. 3
- 10 Who's there? 8
- 11 The boy's courses of study are all very difficult. 19
- 12 The nails are sharp. 13
- 13 Some drinking water is needed. 2
- 14 I'm right here. 17
- 15 Those cloths are very light. 14
- 16 Houses of this sort are very dark. 1
- 17 Why these words? 11
- 18 The well water is very cold. 7
- 19 Is the porter there? 20
- 20 The little children are tired. 6

Exercise

Supply the proper form of the verb un(n)- to each of the sentences below, first in order to produce a statement and then to make a 'yes-no' question. Be sure also to pronounce each sentence with an appropriate intonation pattern. Make the elisions normal to fluent Telugu.

Form further sentences by interchanging singular and plural nouns.

† Although the sentence does not make it explicit, in most contexts it would be clear that it is the speaker who finds the bangles pleasing.

pāṭa paṭrikal akkadē _____
 ī cōtu bāgā _____
 manci bāwulu ḍaggaragā _____
 ī cinna gadiyārālu cawggā _____
 akkada ḍongalu _____
 koṭṭa cākali balangā _____
 āme snēhiṭurāl anḍangā _____
 pakk-inti wāḷḷ anṭā cālā kōpangā _____
 angaḷḷu ḍaggaragā _____
 saṭram cālā ḍurangā _____
 enimiḍi gaḍulu _____
 pulla-gūra rucigā _____
 ī rōḷu mā māṣṭrugāru jabbugā _____
 nīḷḷu cāllagā _____
 mī praṣṇe cālā kaṣṭangā _____
 ī rōḷu cālā pani _____
 ṭāḷan-cewi ekkada _____
 ikkada ḍharalu ṭakkuwagā _____
 pillalu kulāsāgā _____
 guḍḍala kotlu cālā ḍurangā _____

Word List

alasata	weariness	ḍāhamu	thirst
alā; alāgā	so; that way	ḍhara	price
ākali	hunger	nēla	ground; floor
āttē	at all	palahāramu;	snack; light meal
ikkada	here	palāhāramu	
un-	be	palcāna (adj.	thin; thinness
elā; elāgā	how?; in what manner?	palcāti)	
ēḍō	some; somewhat	pālu	milk
kānpūr	Kanpur (old spelling: Cawnpore, a city in north central India)	podī	dry; dust
		balamu	strength
kulāsāgā	in good health	bāgā	well; good
kuṣini	kitchen	buraḍa	mud; soil; dirt
kōpamu	anger	bhayamu	fear
gēḍe	she-buffalo	māṭramu	only; to the extent of
cikkana	thick; thickness	lāwu	thick; stout
cīkati	darkness	warṣamu	rain
cālī	cold	wiṣālamu	broad; extensive; spacious
cālla	coolness	wisugu	disgust; boredom
cawka	cheapness	wīḍi; wīḍhi	street; road
jabbu	illness	sariggā	correctly; properly
ṭadi	dampness; wetness	sāyinṭaramu;	evening; late afternoon
ḍāri	road	sāyanṭaramu	
		susṭi	indisposition; indolence

Lesson VIII

*The Noun Suffixes -lō 'in', -ki; -ku 'to'
and -ō 'with'*

CONVERSATIONS

- A. pusθakamulō in the book
 utti; wattī utter; mere; downright
- ī pusθakanlō ēm unōi†
ēmhī lēōu. utthi ceθθa.
- What's in this book?
Nothing at all. It's utter rubbish.
- B. lekcarar lecturer
 -ata it's said (added to sentence
 to indicate that speaker
 is only reporting hear-
 say)
- pakk'-intlō ewar unnāru†
rāmā-rāwgāru. kālējīlō
lekcarar-ta.
- Who lives next-door?
Rama Rao. I think he's a lecturer at the
college.
- C. prawēśamu acquaintance
- θe!ugulō prawēśam unō-ā†
āttē lēōu.
- Do you have any acquaintance with Telugu?
Not much.
- D. ūrlō in town
 mayōānamu maidan (open field)
 wenuka; wenaka behind
- ēm-andi- ī ūllō kālēj ekkad unōi†
kālēj ī mayōānam wenakanē unōi.
- Pardon. Where's the college in this town?
The college is right behind this maidan.
- E. onti (adjectival form of ollu
 'body')
- mī ontlō elā unōi.
kulāsāgānē unōi.
- How do you feel?
I'm fine.
- F. māku to us; to me
 sanθa fair
- ēm-andi. mā ī ūru koθθa.† ī ēdu
sanθ' ekkada†
sanθa mayōānanlō unōi.
- Pardon. I'm new in town. Where's the
fair this year?
The fair is in the maidan.
- G. aōōe rent
- hōtallō cōt unōē†
- Is there room in the hotel?

† See Lesson IV, grammar note 4.

awn-andi- og' gaḍi māṭram unḍi.
alāgā† rōjuk enṭa aḍḍe.
rōjuk ayḍu rūpāyḷu.

H. oḷḷu; odalu
noppi; neppi
ayinḍi

ēm-andi- ontḷō bāgā lēḍ-ā†
awn-andi- oḷḷ anṭā noppulu.†
alāgā† ēm aynḍ ēmiti. āfislō pan
ekkuwagā unḍā†
awn-andi. ī rōjullō pan ekkuwē-

I. mīku
ṭelusu
ṭeliyaḍu
mīku ṭelugu ṭelus-ā†
anṭa bāgā ṭelēḍu. koncen ṭelusu.

J. enḍuku
āyanaku
lekka; lekha
lekkalu
mīku reddigāru ṭelus-ā†††
ṭelusu gāni, enḍuku†
āyanak ēm pani†
āyana lekkala māṣṭrugāru.
ekkada†
mā ūrlōn-andi-
alāgā. mī ūḷḷō badi unḍ ēmiti.
ēm-and-ōy† ḍālā baḷḷ unnay.

K. ekkadiki
ṭonḍara
ippatiki
ālasyamu
wāḷa; wēḷa
gumāsṭālaku
ēm-andi† ekkadik ā ṭondara†
ōhō, mīr-ā† āfislō nāku ḍālā pan
unḍi. ippatikē ālasyam aynḍi.
ī rōju pan ēmiti† ī wēḷa selawu
gaḍu††††
āfīṣuku selawē gāni, gumāsṭālak
kāḍu.

L. rayl-stēṣanu
aḍugō
mayḍānāniki
eḍuru

INTRODUCTION TO SPOKEN TELUGU

Yes sir. There's just one room.
Is that so? How much per day?
Five rupees per day.

body
pain
happened

Hello. Aren't you feeling well?
No. I ache all over.
Is that so? What happened? Is there a lot
of work at the office?
Yes. There's a lot of work these days.

to you; for you
is known
is not known

Do you know Telugu?
I don't know it very well. I know a bit.

why?
to him
account; sum
mathematics

Do you know Mr. Reddi?
I know him. Why?
What does he do?
He's a mathematics teacher.
Where?
In my home town.
Is that so? Is there a school in your town?
I beg your pardon. We have many schools.

whither
hurry
by now; till now
delay
time; day
to the clerks; for the
clerks

Say, where are you in such a rush to?
Oh, it's you? I have a lot of work at the
office. I'm late already.

Work today? Today's a holiday, isn't it?

It's a holiday for the office allright, but
not for the clerks.

railway station
look there
to the maidan
opposite

† The answer to a negative question confirms or denies the underlying negative sentence rather than the positive one, as in English. In this context, then, awnu is equivalent to 'no'.

†† or reddigārni (see Lesson XII).

††† gaḍu or gaḍu are variants of gaḍu used to terminate questions.

ēm-andi, nēn ī ūrik koṭṭa. ikkada
rayl-stēsan ekkad unḍi†
aḍugō, ā mayḍānānik eḍurugānē
unḍi

Pardon me. I'm new in town. Where is
there a railway station here?
There it is, opposite that maidan.

M. bassu
guntūruku; guntūriki
gantaku
paḍiki
nimiṣamu

bus
to Guntur
at . . . o'clock
to ten
minute

guntūriki maḷli bass eppudu†
sumāru paḍi gantaku.
mī gadiyāranlō gant' enṭ' aynḍi†
paḍik inkā rondu nimiṣāl unḍi.

When's the next bus to Guntur?
At about ten o'clock.
What time is it by your watch?
It's still two minutes to ten.

N. niḍānasṭudu;
niḍānasṭhudu
nālike
wāḷla wādu, ḍālā niḍānasṭudu.
awn-andi, niḥamē- wādiki nōtlō
nālike lēṣu.

quiet man
tongue

Their son is a quiet man.
Yes. That's right. He doesn't say a
word.

O. pariceyemu;
paricayamu
wāriṭō ewar unnāru†
wāri snēhiṭul unnāru.
wāriṭō mīku pariceyam unḍ-ā†
ān, pariceyam unḍ-andi.

acquaintance (generally
with persons)

Who's with him?
It's a friend of his.
Are you acquainted with him?
Yes, I'm acquainted with him.



snēhiṭulu

స్నేహితులు

P. wasṭuwu
-ṭō-pātu
lāgu
pay-pance

thing
with (= ṭō)
trousers, shorts
upper-cloth

ēm-ōy. ā wasθuwul ēmiti†
 ā, awæ† oka pette, konni pusθakālu.
 θānθō-bāt ink'ēm unθi†
 nā guddal unnay. cōkkālu, lāgulu,
 pancelu, pay-pancel unnay.

Say, what are those things?
 Those? A box and some books.
 What else is there besides that?
 My clothes are there. There are shirts,
 trousers, dhotis and upper cloths.



panca, cōkkā

పంచ, చాక్క

Vocabulary Notes

1. θāntlō θāntlō θēntlō

The forms θāntlō θāntlō θēntlō are used by some people in the Rajamundry and Guntur area in place of θānlō θānlō θēnlō respectively.

2. ballō

In Rajamundry barlō is a common form of this word, although without the suffix the word is badi.

3. noppi

In certain areas, including Rajahmundry and Guntur, neppi is used interchangeably with the more generally accepted noppi.

Grammar Notes and Drill

1. -lō; -ki; -ku; -ōō (-pātu)

These suffixes are found attached to the adjectival forms of singular and plural nouns and pronouns.

a. Nouns ending in -amu have a special adjectival form before the suffix -ki; -ku: -amu being replaced by -āni.

b. After most nouns either -ki or -ku may be used indifferently, except that those whose adjectival forms end in -i more often take -ki. The pronominal forms nā nī mā mī regularly take -ku.

	Singular	Plural
pusθakamu	pusθakanlō pusθakanθō pusθakaniki	pusθakāllō pusθakālθō pusθakālaku; pusθakālaki
pette	pettelō petteθō petteki; petteku	pettellō pettelθō pettelaku; pettelaki
gumāsθā	gumāsθālō gumāsθālθō gumāsθāku; gumāsθāki	gumāsθāllō gumāsθālθō gumāsθālaku; gumāsθālaki
nēnu	nālō nāθō nāku	
mēmu		mālō māθō māku
nīwu	nīlō nīθō nīku	
mīru		mīlō mīθō mīku

c. The suffixes -lō and -ki may also be used as a compound suffix after nouns: -lōki 'into'.

d. The nouns containing the deictic prefixes (see Lesson Seven) show some variation in the adjectival forms used before the suffixes -lō; -ki; -ku; -ōō.

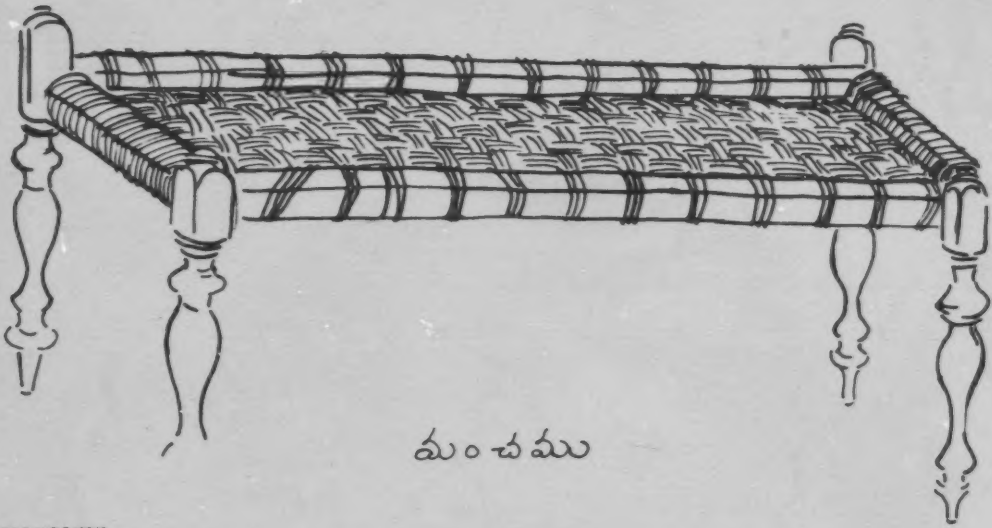
inθa	inθaki	inθatlō	inθatiθō
anθa	anθaki <u>or</u> anθatiki	anθatlō	anθatiθō
enθa	enθaki <u>or</u> enθatiki	--	enθatiθō
ippudu	ippatiki	ippatlō	--
appudu	appadiki <u>or</u> appatiki	appatlō	--
eppudu			

2. Subordinate phrases

a. The suffixes -lō and -ku combine with noun phrases to form constructions which, like the prepositional phrases of English, are syntactically of secondary importance. They may be omitted without affecting the grammatical status of sentences containing them, nor do any of the words composing such subordinate phrases have agreement relations with words elsewhere in the sentence. Subordinate phrases do not constitute independent sentences, but must be included either as parts of sentences or as 'broken sentences' related to other sentences of longer discourses.

θelugulō, θīni pēr ēmiti†
amerikālō, ilāti wasθuwulu cawka.
pillala gaḥilō ewar unnāru†

What's the name of this in Telugu?
In America such things are cheap.
Who's in the children's room?



mancamu

wāll' illu cāla θūranlō unḥi.
jāgraθa. mancānlō nallul unnay.
mī bāwilō nīll unnāy-ā†
bandlō sθalam unḥē†
gullō cāllagā unḥi.
pillal anḥā baḷḷō unnāru.
intlō unnānu.
nī nōtlō ēm unḥi†

angāt-

ī angatlō, θharal elāg unnay.
θīnlō ēm unḥi†; inḍulō ēm unḥi†
θānlō konni pusθakāl unnay.;
anḍulō konni pusθakāl unnay.
pāl θēnlō unnay†; pāl enḍulō unnay†
ī rōḥullō, anḥā cālā kharīḥu.
āyana mātallō ēm unḥi†

Their house is very far away.
Look out. There are bugs in the cot.
Is there water in your well?
Is there room in the vehicle?
It's cool in the temple.
All the children are in school.
I'm at home.
What's in your mouth?

(adjectival form of
angadi 'shop')

How are prices in this shop?
What's in this?
There are some books in that.

In which one is the milk?
Everything is very expensive these days.
What is there in what he says?

pāllō, nīl ekkuwagā unnay.
 ī prāṇṭhāllō, kāngras-pārti balangā
 unṭi.
 manci wiṣayāllō, anṭā peṭṭa
 manuṣulu.
 ē wiṣayāllō ā māṭalu.
 nīlālō ṣālā buraṭ unṭi.
 bandlallō sāmān ewariṭi†
 wādu mā pillallō peṭṭawādu.

anṭaru†

āyana nā snēhiṭul anṭarlō ekkuwa.
 aṭi mā pette. iṭi mī pette. māṭānlō
 ēmī lēṣu.

mara-cembu

ikkada rendu mara-cembul unnay.
 peṭṭaṭānlō pālū, cinnaṭānlō nīlū
 unnay.



maracembu మరచెంబు

gaṭik aṭṭe enṭa†

kūli

ī paniki kūli enṭa†
 ōṛpu

āmeku ṣālā ōṛp unṭi.
 ṭegulu

†anṭaru is the personal (formal) plural of anṭā 'all'; other words of this type (see pp. 57, 58) have similar personal plurals: enṭaru 'how many persons', konṭaru 'some persons'.

There's too much water in the milk.
 The Congress Party is strong in these
 parts.

When things are rosy everyone's a fine
 fellow.

Let the words fit the subject.

There's a lot of mud in the water.

Whose stuff is in the carts?

He's the eldest of my children.

all (persons); everybody

He's my best friend.

That's my box; this is your box. There's
 nothing in mine.

(brass vessel with screw
 top)

There are two marachembus here.

There's milk in the large one and
 water in the small one.



kūli

కూలి

How much is the rent for this room?

wage; wage worker; 'coolie'

What's the pay for this job?
 patience

She has a lot of patience.

disease; plague

ā ūriki θegul unō-ā†
 nānnagārik kōpangā unōi.
 panθulugārik kōpam ekkūwa.
 'book -ki θelugu māt' ēmiti†

picci

wādiki picci piccigā unōi.

penkiθanamu
 jāsθi

pillādiki penkiθanam jāsθi.

waypu

wāll' illu, mā intiki θakṣiṇam waypu.
 ī pusθakānik enθa kharīḍu†

bādiga; bāduga

ā kompa bādukk unōā†

abhyanθaramu

ōiniki mī abhyanθaram ēmiti†
 wāllak ēm unōi†
 iḍ anθā nāk enḍuku†

jalubu

nāku jalub unōi.

ḍappi

nāku cāla ḍappiggā unōi.

paḍyamu; pajjāmu

nāku pajjāl† antē, θal'-noppi.
 nīk ākaligā unōā†;
 nīk ākal unōā†

saraḍā

nīku sar'ḍā ekkūwa.

θīrika

māku θīrika lēḍu.
 māku cāla θonḍaragā unōi.

koduku

māk ok' koduku.

enḍaru

mīku pillal enḍaru†
 mīk ē bhāṣallō prawēśam unōi†
 iḍ anθā mīk enḍuku†
 ī pusθakam mīk iṣtam-ā†

waḍḍu

Does that village have the plague?
 Father is angry.
 The teacher has a bad disposition.
 What's the Telugu word for 'book'?

madness

He's completely mad

insolence; obstinacy
 excess

The boy is very stubborn.

direction

Their house is south of our house.
 What's the price of this book?

rent; hire

Is that hovel for rent?

objection

What's your objection to this?
 What's the matter with them?
 What's all this to me?

head cold

I have a cold.

thirst

I'm very thirsty.

verse of poetry

Poetry gives me a headache.
 Are you hungry?

fondness; interest

You're a pleasure to have around.

leisure; free time

We have no time.
 We're in a great hurry.

son

We have a son.

how many (persons)?

How many children do you have?
 Which languages do you know?
 This is none of your business.
 Do you want this book?

is not wanted

† or pajjāl

aṣi māk oṣṣu.

akkara

ī dabbu nāk akkar lēṣu.

nācu

nīṭiki nācu ṭegulu, mātaki māta
ṭegulu.

mīṭō ēm unṭi†

kūra

annanṭō kūr' unṭā†

annanṭō-pātu neyyi kūdā unṭ-ā†

We don't want that.

necessity; need

I don't need this money.

moss; weed

Tit for tat.

What do you have along with you?

vegetable; 'curry'

Is there curry with the rice?

Do we also get ghee with the rice?

b. Certain noun phrases which have no suffixes frequently function as subordinate phrases. The nouns terminating such phrases for the most part have reference to time and location.

wenuka; wenaka 'behind'

nā wenuk aṭan ewaru.

hōṭalu mayṭānam wenukanē unṭi.

gōda

ṭōṭa

ā gōda wenuka, mā pakk'-inti ṭōṭ'
unṭi.

wanta-gaṣi

koḷāyi

wanta-gaṣi wenuka, koḷāy unṭi.

mā illu bajāru wenuk unṭi.

ṣoddi

inti wenuka ṣoddi unṭi.

saṃuṣramu

konda

saṃuṣram ā kondala wenuk unṭi.

cettu

naṣi

ā cetla wenuka, peṣṣa naṣi unṭi.

ṭēlu

pandla wenuka ṭēl unṭi.

munṣu; munṣara 'before; in front'

munṣu goyyi, wenuka nuyyi.

nā munṣu, mīr unnāru.

baṇṭi

nī baṇṭi, nī munṣarnē unṭi.

rōlu

Who is that behind me?

The hotel is just behind the maiden.

wall

garden

Behind that wall is my neighbor's garden.

kitchen

water-tap

There's a water-tap behind the kitchen.

Our house is behind the market.

backyard

There is a yard behind the house.

ocean; sea

mountain; hill

The ocean is behind those hills.

tree; bush

river

There's a big river behind those trees.

scorpion

There's a scorpion behind the fruit.

Between the devil and the deep blue sea.

You're in front of me.

toy; ball

Your toy is right in front of you.

grinding stone

wanta-gaṛi munḍu, rōl unḍi.

In front of the kitchen there's a grinding stone.

gumpu

crowd

kaccēri munḍu, peṛḍa gump unḍi.

There's a big crowd in front of the court-house.

wākili

entrance to house.

wākili munḍu, biṣṣagād unnādu.

There's a beggar at the front-door.



వొదిలో చిన్న గుంపు

θindi

wīṛhilō cinna gumpu

food

θindiki munḍu, paniki wenuka.

First for food and last for work.

mīṛa 'on; upon'

balla mīṛa, ewari pusṭakāl unnay†

Whose books are on the table?

prayāṇamu

travel; trip

θammudiki, prayāṇāla mīṛa picc
ekkuwa.

My younger brother loves to travel.

braṭuku; baṭuku

life; livelihood

sāmu

gymnastics

kaṭṭi

knife

gumāsṭhāla baṭuku, kaṭṭi mīṛa sāmu.
balla mīṛa ṭḍalu, ṭḍala mīṛa ballu.

In a clerk's life it's always touch and go.
It's just luck as to who's on top.

kinḍa; kṛinḍa 'under'

pāṭramu

cooking vessel

balla kinḍa, pāṭrāl unnay.

There are cooking pots under the table.

pāmu

snake

rāṭi kinḍa pām unḍi.

There's a snake under the stone.

kērala
rāṣṭramu
presidentu
paripālana

Kerala (a state in India)
a state
president
rule; jurisdiction

kērala rāṣṭram, presidentu paripālana
kinō' unōi.

Kerala State was under presidential rule.

ḍaggira; ḍaggara 'near'

ippud inti ḍaggir ewar unnāru†

Who's at home now?

cariṭra-pusṭakamu

history book (cariṭramu
'history' + pusṭakamu
'book')

mā cariṭra-pusṭakani mī ḍaggar
unōā†

Do you have my history book?

ā grāmam daggira, goppa ḍēw'-
ālayam unōi.

There's a large temple near that
village.

wēlu

thousands (pl. of weyyi
'thousand')

wāḷḷa ḍaggara, paḍi wēl' rūpāyl
unnay.

They have ten thousand rupees.

payna 'on'

cilaka; ciluka

parrot

ā cettu payna, cilak unōi.

There's a parrot on that tree.

ṭala

head

nī ṭala payn' ēm unōi†

What's on top of your head?

nā payn' anṭa kōpam enḍuku†

Why are you so angry at me?

3. -ata 'it is said'

In the language of some speakers this is a suffix which may be freely added to sentences; for other speakers it may be used alone, though rarely, and thus may be considered an word of somewhat doubtful independence. Unlike most words (but like -andi) the first vowel is frequently omitted in suffixal position.

iḍi rāmā-rāwgāri mēda-ta.;

They say this is Rama Rao's house.

iḍi rāmā-rāwgāri mēt'-ta.

How do you know?

nīk elā ṭelusu†

That's what I hear.

ata-

Subbayya's wife is a nag.

subbayya bhārya gayyāliḍi.

Is she really, or is it just talk?

awn-ā, at'-ā.

Just talk.

ata.

4. ṭelusu 'is known'; ṭelēḍu 'is not known'

These forms are used in sentences with an independent noun to denote the item (un)known and a noun plus -ki; -ku to denote the person knowing. (Both words are verbs whose formation is described in Lessons Twenty and Twenty-nine.)

āḍi mīku ṭelus-ā†

Do you know that?

sangaṭi
inṭaka

thing; matter; affair
(a variant of inṭaki)

ā sangaθi nāk inθaka munōē θelusu.

I know that already.

Translation Drill

A.

- 1 bandlō cālā wēdigā unōi. 2
- 2 ā cōtlō pulul unnay. 12
- 3 θōta-māli kuṣinilō unnādu. 4
- 4 pillala gaṣilō aṣṣam unōē† 16
- 5 kaθθi balla mīṣ' unōi. 12
- 6 pani-manīṣik ingliṣu θelus-ā† 9
- 7 konda mīṣ' ō pāṭa ṣēw'-ālayam unōi. 21
- 8 āyan ewariki θelusu† 1
- 9 koṇḍala mīṣa cāllagā unōi-ta. 8
- 10 rayl-stēṣanik eṣurugā, ō manci hōtal unōi. 24
- 11 ara maylu ṭūranlō, oka peṣṣa ceruw unōi. 17
- 12 mī θōt' lō konni ṭunna-pōṭul unnay. 22
- 13 mā abbāy, gurrāla mīṣa piccigā unnādu. 20
- 14 ā ūllō, anṭaru ṭongalu. 6
- 15 pillalak ākaligā unōē† 10
- 16 anṭariki jalub unōi. 15
- 17 peṣṣa pattānanlō, wiṣhulu cālā wedalpu. 3
- 18 mā bhāryaku, wenna cālā awasaram. 18
- 19 konni mara-cembullō manci nīl unnay. 19
- 20 mēdaki munṭu, ō biṣcagād unnādu. 5
- 21 ī rōḷu hinṭu-maṭasṭulaku selawu. 11
- 22 nāk ippudu θīrika lēṣ-andi. 14
- 23 ī ṣēṣanlō, cāli-kālan lēṣu. 23
- 24 mī nānnagār inti ṭaggar unnār-ā† 25
- 25 māk ēṣṭo koncen dabb unōi. 7
- 26 ṭīniki θelugu māt' ēmiti. 26

B.

- 1 Who knows him? 8
- 2 It's very hot in the car. 1
- 3 In the big city streets are very wide. 17
- 4 The gardener is in the kitchen. 3
- 5 There's a beggar in front of the mansion. 20
- 6 In that village everyone's a thief. 14
- 7 We have a little bit of money. 25
- 8 It's said to be cool in the hills.
- 9 Does the servant know English? 6
- 10 Are the children hungry? 15
- 11 Today is a holiday for Hindus. 21
- 12 The knife is on the table. 5
- 13 There are tigers in that place. 2
- 14 I have no time now, sir. 22
- 15 Everyone has a cold. 16
- 16 Is there a mirror in the children's room? 4
- 17 There's a big tank half a mile away. 11
- 18 My wife needs a lot of butter. 18
- 19 There's drinking water in some of the marachembus. 19

† aṣṣamu 'mirror'

- 20 Our son is mad about horses 13
 21 There's an old temple on top of the mountain. 7
 22 There are some buffalos in your garden. 12
 23 In this country there is no cold season. 22
 24 There's a good hotel opposite the railroad station. 10
 25 Is your father at home? 24
 26 What's the Telugu word for this? 26

Replacement Drill

aṭaniki cewilō nopp unḍi.
 kanti
 kadupu
 nadumu
 gunde

nāku ṭal' noppigā unḍi.
 kālu
 pannu
 kadupu
 kannu

nāku ṭappiggā unḍi.
 ākali
 susṭi
 wisugu
 alasata
 jalubu
 jabbu
 cāli

He has an earache.
 eye
 belly
 waist; small of back
 heart

My head hurts.
 leg; foot
 tooth
 stomach
 eye

I'm thirsty.
 hunger
 indisposition
 boredom; disgust
 weariness
 head cold
 illness
 coldness

Word List

akkara necessity; need
 -ata it is said; allegedly
 aḍugō look there; there is
 anḍaru all (persons); everybody
 anḍu- (an adj. of aḍi)
 abhyanṭaramu objection
 ayinḍi; aynḍi happened; (it) became
 ālasyamu delay
 inṭaka (= inṭa + -ku)
 inṭaka munḍu before now; already
 inḍu- (an adj. of iḍi)
 ippati- (adj. of ippudu)
 ippatiki by now; till now (ippati- + -ki)
 utti; watti utterly
 eḍuru opposite
 enṭati- (an adj. of enṭa)
 enḍaru how many (persons)?
 enḍu- (an adj. of eḍi; ēḍi)
 eḍuku why? (enḍu- + -ku)
 oḷḷu; odalu body
 (adj. onti)

ōrpu patience
 kadupu belly; stomach
 kaṭṭi knife
 kāgras-pārti Congress Party (major
 political party of India)
 kālu leg; foot
 kinḍa; krinḍa under
 kūli wage
 koduku son
 konda mountain; hill
 kolāy water-tap
 krinḍa; kinḍa under
 gayyāliḍi; nagging woman; shrew
 gayyāli
 guntūru Guntur
 gumpu crowd
 gōda wall
 grāmamu village
 cariṭra- history book (cariṭramu
 pusṭakamu 'history' + pusṭakamu
 'book')
 cilaka; ciluka parrot

cettu	tree; bush
jāsōi	excess
jalubu	head cold
θala	head
θindi	food
θirika	leisure
θegulu	disease; blight
θeliyaḍu;	is not known
θelēḍu;	
θeliḍu	
θelusu	is known
θonḍara	hurry; trouble
θōta	garden
ḍappi	thirst
ḍānt-	(variant of <u>ḍāni</u>)
ḍēni	(an adj. of <u>eḍi</u> ; <u>ēḍi</u>)
ḍoddi	backyard
nadumu	waist; small of back
naḍi	river
nācu	moss; weed
nālike	tongue
niḍānasṍudu	quiet man
nimiṣamu	minute; moment
noppi; neppi	pain
pajjamu;	verse of poetry
paḍyamu	
panṍulugāru	teacher
pannu (adj.	tooth
panti)	
payna	on; above
pay-pance	upper-cloth (worn by
	males)
paricayamu	acquaintance
paripālana	rule; government
pāṍramu	cooking vessel
pāmu	snake
picci	mad; wild
penkiṍanamu	impudence; obstinacy
prayānamu	travel; trip
prawēṣamu	acquaintance

presidentu	president
baṍuku;	life; livelihood
braṍuku	
banṍi	ball; toy
bassu	bus
bāduga;	hire; rent
bādiga	
mayḍānamu	open field; 'maidan'
mara-cembu	'mara-chembu' (type of
	brass vessel; <u>mara</u>
	'screw' + <u>cembu</u> 'metal
	pot')
mīḍa	on; on top of
munḍu;	before; in front of
munḍara	
rayl-stēṣanu	railroad station (<u>raylu</u>
	'rail' + <u>stēṣanu</u> 'station')
rāstramu	province
rōlu	(grinding stone used in
	food preparation)
lāṍu	trousers; shorts (worn by
	males)
lekkalu	mathematics
waḍḍu	is not wanted
wanta-gaḍi	kitchen (<u>wanta</u> 'cooking' +
	<u>gaḍi</u> 'room')
waypu	direction
wasṍuwu	thing; article
wākili	entrance to house; front
	door
wāla; wēla	time; day
wenuka;	behind; after
wenaka	
weyyi (pl.	thousand
wēlu)	
sangaṍi	matter; affair; thing
sanṍa	fair
samuḍramu	ocean; sea
saraḍā; sar'ḍā	fondness; interest
sāmu	gymnastics



rōlu

రొలు

Lesson IX

Numerals

CONVERSATIONS

- | | |
|--|--|
| <p>A. puttina 0ēōi
 panḍhommiḍi
 mupphay</p> <p>mī puttina 0ēōi ēmiti†
panḍhommiḍ onḍala mupphay ayḍu.</p> | <p>date of birth
nineteen
thirty</p> <p>What is the date of your birth?
Nineteen hundred thirty-five.</p> |
| <p>B. moḍalu
 yābhay</p> <p>ānḍhra-rāstram eppudu moḍalu†
panḍhommiḍ onḍala yābhay mūd ēmō-</p> | <p>beginning; origin
fifty</p> <p>When was Andhra State founded?
I think it was 1953.</p> |
| <p>C. wayasu</p> <p>mī wayas enḍa†
iraway ēllu.</p> | <p>age</p> <p>How old are you?
I'm twenty years old.</p> |
| <p>D. nādu (adj. nāti)</p> <p>ā gudi enn ēllaḍi†
rend onḍala samwaḥarāl nātiḍi.</p> | <p>day; time</p> <p>How old is that temple?
It's two hundred years old.</p> |
| <p>E. ongōlu
 0ombhay</p> <p>guntūrik ongōl enḍa ḍūram†
sumāru 0ombhay mayllu.</p> | <p>Ongole
ninety</p> <p>How far is Ongole from Guntur?
About ninety miles.</p> |
| <p>F. adugu</p> <p>ā konda enḍ' eḍḍu.
paḍi wēl' adugulu.</p> | <p>foot; step</p> <p>How high is that mountain?
Ten thousand feet.</p> |
| <p>G. kurrādu; kurrāḍu;
 kurrawādu</p> <p>mī kurrād eḍḍ enḍa.
ār adugulu ramārami.</p> | <p>boy; son</p> <p>How tall is your boy?
Almost six feet.</p> |
| <p>H. maṇugu
 wīṣe; wīṣa
 pawnu</p> <p>ī pette baruw enḍa†
panḍhommiḍi maṇugulu.
oka maṇug enḍa.
enimiḍi wīṣelu, oka maṇugu. mūdu</p> | <p>maund
viss
pound</p> <p>How much does this box weigh?
Nineteen maunds.
How much is a maund?
Eight viss equal one maund. Three</p> |

pawnl oka wīṣa. ayθē, oka maṇug
iraway nālugu pawnl.

pounds equal one viss. Therefore, one
maund equals twenty-four pounds.

I. mī gadiyāranlō gant' enθ' aynṭi†
paṭi nalabhay ayṭu.

What time is it by your watch?
It's 10:45.

J. iw-wēla; iw-wāla
θārīkhu
āgastu

today (= ī-wēla; wāla)
day of the month; date
August

iw-wēla θārīkh enθa†
āgast iraway mūdū.

What's today's date?
August twenty-third.

K. manṭi
kumārθe
kutumbamu;
kutumbamu
kumārudu

people
daughter
family

son

mīk enθa manṭi pillalu†
naluguru kodukulu, oka kumārθe.
manci kutumbamānē-
awn-andi. mīku†
māk oka kumārud-andi.

How many children do you have?
Four sons and a daughter.
A very nice family.
Yes. And how about you?
I have one son.

L. mī ballō enθa manṭi pillalu†
sumāru rendu wanṭala manṭi.

How many children are there in your
school?
About two hundred.

M. panṭulu
kūṭuru
mana panṭulugāriki pillal unnār-ā†
ā, unnāru.
enθa manṭi†
ō kūṭuru.
enθa wayas ēmiti.
sumāru panṭhommiṭ ēllu.
anṭam-ayna kūṭurēn-ā†
abbē lēṭ-andi. cēt'-anθa moham.

teacher; 'pandit'
daughter

Does our teacher have any children?
Yes, he does.
How many?
One daughter.
How old is she?
She's about nineteen.
Is she good-looking?
No. She's ugly.

N. jenābhā; janābhā
θommiṭi
latṣa; lakṣa
araway
nūti

population
nine
one hundred thousand
sixty
(adjectival form of nūru
'100')

ṭāṭāpu
debbhay

approximately
seventy

ī ūru jenābhā enθa†
nālugu latṣala yābhay wēla rendu
wanṭala araway θommiṭi manṭi.
wāllalō, nūtik enθa manṭi rayṭulu†
ṭāṭāpu nūтики debbhay manṭi.

What's the population of this place?
Four hundred and fifty thousand, two
hundred and sixty-nine.
What percentage of them are ryots?
About seventy percent.

Grammar Notes and Drill

1. Numbers

The Telugu number words, like the English, are basically decimal in construction; all the numbers, except for a few of the higher ones (for 'hundred', 'thousand', 'hundred thousand' and 'ten million') are composed of elements related to the first ten. When the numbers are recited in series they have the following forms:

1	okati	21	iraway okati
2	rendu	22	iraway rendu
3	mūdu	25	iraway ayḍu or pāṭhika
4	nālugu	30	mupphay
5	ayḍu	40	nalabhay
6	āru	50	yābhay; yābhay
7	ēdu	60	araway
8	enimiṭi	70	debbhay
9	ṭommiṭi	80	enabhay
10	paṭi	90	ṭombhay
11	paṭakondū	100	nūru or wanḍa
12	pannendu	200	rendu wanḍalu
13	paṭamūdu	300	mūdu wanḍalu
14	paṭnālugu	400	nālugu wanḍalu
15	paṭihēnu	500	ayḍu wanḍalu
16	paṭahāru	1000	weyyi
17	paṭihēdu	2000	rendu wēlu
18	paṭṭhenimiṭi;	1900	panṭhommiṭi wanḍalu
	pajjhenimiṭi	1963	panṭhommiṭi wanḍala
19	panṭhommiṭi		araway mūdu
20	iraway	100,000	latṣa; lakṣa
		10,000,000	kōti

In most cases the elements contained in the numbers above ten resemble the first ten very closely, except that for numbers above 'nineteen' the form meaning 'ten' or 'times ten' is not paṭi but -way or a variant thereof. Thus

4	nālugu	14	paṭnālugu	40	nalabhay
6	āru	16	paṭahāru	60	araway

In a few cases the resemblance is more remote:

5	ayḍu	15	paṭihēnu	50	yābhay; yābhay
2	rendu	12	pannendu	20	iraway
7	ēdu	17	paṭihēdu	70	debbhay

mūdi mūllu, ṭommiṭi.

ayḍu reḷlu, paṭi.

rend ayḍulu, paṭi.

paṭi okati, paṭakondū.

rend ārlu, pannendu.

ā pusṭakam kharīḍu, paṭamūḍ aṇālu.

nālugu nāluguḷu, paṭahāru.

rendu paḍul iraway.

Three threes are nine.

Five twos are ten.

Two fives are ten.

Ten and one are eleven.

Two sixes are twelve.

The price of that book is sixteen annas.

Four fours are sixteen.

Two tens are twenty.

Clearly the words for '11-19' are composed of elements connected with paṭi 'ten' and the numbers '1-9', so that we might write them as compounds. However, in many cases it would be necessary to decide arbitrarily just where to put the hyphen. Therefore we shall write them simply as single words. In the case of the word for '13' the

initial fully closed nasal consonant of mūdu is retained; there would be no question but that a hyphenated spelling should be paḍa-mūdu. Because we choose, however, to write the other members of this group as single words, '13' will be represented as paḍamūdu.

2. manḍi 'people' and -guru

Numbers greater than 'two' which refer to persons must be followed either by the word manḍi 'people' or by the suffix -guru. Numbers from 'three' to 'seven' take only -guru, numbers from 'eight' to 'twelve' take either -guru or manḍi, and numbers above 'twelve' take manḍi. Each of the first three numbers has its own peculiarities.

nāk oka kalam unḍi.

māk oka pillōdu.

aḍ okati cāla lāg' unḍi.

mā ṭammud okadu, ippud amerikālō
unnādu.

cell okaṭe, bāwi ḍaggir unḍi.

mā panṭuḷḷallō, okaru māṭram
ṭeluguwādu.

taym

ippudu taym okati.

ippatikē og' gant' aynḍi.

onti

ippud onti ganta.

ippud onti gant' aynḍi.

aḍ onti ganta bandi.

ontiwādu

mī snēhiṭud ontiwād-ā†

kharṇu

oka manṣik enṭa kharṇu†;

manṣ okarik enṭa kharṇu†

ṭal' okatiki, enṭa kharṇu†

gurramu

subbā-rāwgāriki, rendu gurrāl unnay.

iḍḍaru

māk iḍḍaru kūṭuḷḷu.

wāḷḷ iḍḍarlō, wādu cinna.

aḍi rendu gantala bandi.

ayṭē

rendi; renti

rendū inṭ' ayṭē, okati enṭa.;

rentikī inṭ' ayṭē, okatikī enṭa.

rendiki okati, okati ṭakkuwa.;

rentiki okati, okati ṭakkuwa.

bēda

ī mūdu bēl'! ewariwi†

I have a pen.

We have a boy.

That one's very good.

A younger brother of mine is now in
America.

One younger sister is by the well.

Only one of my professors is in Andhra.

time

It's one o'clock now.

By now one hour has passed.

(adj. of okati 'one')

It's now one o'clock.

It's now one o'clock.

That's the one o'clock train.

one person (male); bachelor

Is your friend a bachelor?

expense; charge; cost

What's the charge per person?

What's the charge per person?

horse

Subba Rao has two horses.

two (persons)

I have two daughters.

He's the younger of the two.

That's the two o'clock train.

if . . . become(s)

(adj. of rendu 'two')

If two are this much, how much is one?

One is one less than two.

(coin worth two annas)

Whose are these three two-anna coins?

mugguru
 wāḷḷaki mugguru pillalu.
 mā ūḷḷō nāḷugu baḷḷ unnay.
 naluguru
 āfīslō, naluguru gumāsθāl unnāru.
 mūti
 okatikī inθ' ayθē, mūtikī enθa.
 jāgarθa; jāgraθa
 jāgarθa. manan nalugurilō unnām.
 ayḍuguru
 moga-pilla
 wantawādik ayḍuguru moga-pillalu.

ara
 ar'lō ayḍu rūpāyl unnay.
 ī pusθakan kharīḍu, ār rūpāylu.
 paṇi āru mūd aynḍi.

āruguru
 gumāsθāllō, ārugur ānḍhrulu.
 wārānik ēd rōḷulu.

ēduguru
 pōḷis-bantrōṭu

rayl-stēṣanlō, ēduguru pōḷis-
 bantrōṭulu.
 rūpāyki, enimiḍi bēḷ'ḷu.

aṭiṭhi; aṭiḍhi
 enamanduguru

intlō, enimiḍi manḍi aṭiḍhulu.;
 intlō, enamandugur aṭiḍhulu.
 mā ūru, θommiḍi mayḷḷa ḍūram.

marri-cettu

marri-cettu kinḍa, θommiḍi manḍi
 musaliwāḷḷ unnāru.

nīda
 θommanduguru
 āda-manīṣi

three (persons)
 They have three children.
 There are four schools in our town.

four (persons)
 There are four clerks in the office.
 (adjective of mūdu 'three')
 If one is this much, how much are three?
 care; caution

Careful. We're in public.
 five (persons)
 boy (moga 'male' + pilla
 'child')

The cook has five boys.
 drawer

There are five rupees in the drawer.
 This book costs six rupees.
 This work has been spoiled.

six (persons)
 Six of the clerks are Andhras.
 There are seven days in the week.

seven (persons)
 police orderly† (pōḷisu
 'police' + bantrōṭu
 'orderly')

There are seven police orderlies in the
 station.
 Eight 'bedas' equal one rupee.

guest
 eight (persons)

There are eight guests in the house.

Our village is nine miles away.

banyan tree (marri 'banyan'
 + cettu 'tree, bush')

There are nine old men under the banyan
 tree.

shadow; shade
 nine (persons)
 woman; girl (āda 'female'
 + manīṣi 'person')

† for 'policemen' one would say pōḷiswāḷḷu.

cettu nīdalō, θommandugur āda-
manuṣul unnāru.
mī ṭaggira, paṭi rūpāyl unnāy-ā†
kutumbanlō, paṭi manṭi manuṣulu.

There are nine women in the shade of the
tree.
Do you have ten rupees?
There are ten people in the family.



marri cettu

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3. Fractions

Fractional numbers involving ara 'half' and pāwu 'quarter' (e.g., two and a half, three and a quarter, etc.) are composed of the word expressing the whole number, an infixed -nn- (-n-; -m-), and the fraction.

aṭ okatinn-ara bandi.
ī cīre kharīṭu, ārunn-ara rūpāylu.

paṭik ippudu pāwu ganta θakkuwa.
ippudu ganta θommiṭim-baw.
ippudu ganta θommiṭim-mup-paw.

That's the one-thirty train.
The price of this sari is six and a half
rupees.
It's now a quarter to ten.
It's now 9:15.
It's now 9:45.

4. Ordinal Numbers

Ordinal numbers are formed by adding the suffix *-ō* (or *-awa*); they are regularly found in adjective position. An exception is the word for 'first', which is *moḍati* before most nouns, *ṭoli* before a few nouns belonging to the vocabulary of 'high culture'.

sanṭāramu mog'-abbāyi	progeny; offspring boy
rāmā-rāwgāri moḍati sanṭānam, mog'-abbāy.	Rama Rao's first child is a boy.
klāslō, subbā-rāwu, lekkhallō anṭarlō moḍatiwādu.	Subba Rao is first in the class of mathematics.
warasa; warsa aḍrustawanṭudu	row line fortunate person (male, informal)
warsalō moḍati kurrādu, aḍrustawanṭudu.	The first boy in line is fortunate.
ḍasarā	Dasara (an important Hindu holiday)
panduga	festival
ḍasarā-panduga moḍati rōju, ī wālē- muḍraṇa	Today's the first day of Dasara. edition
iḍi, ī pusṭakam ṭoli muḍraṇa.	This is the first edition of this book.
prahasanamu	farce; comedy
kacataṭapalu, bhamidipātiwāri ṭoli prahasanam.	'Kachatatapalu' is Bhamidipat's first farce.
patamu pēji	picture page
āyana patam, iraway okatō pējilō unḍi.	His picture is on page twenty-one.
wanṭu samānamu	part equal
mūdunn-ara, ēdinta rendō wanṭuku samānam.	Three and a half is equal to half of seven.
kudi	right (side)
mā illu, kudi wayṭu-ninci, rendōḍi.	My house in the second one on the right.
praṭi nela ṣani-wāramu	each; every month Saturday (ṣani 'Saturn' + wāramu 'day of week; week')
bāṇku	bank
praṭi nela mūdō ṣani-wāram, bāṇku gumāsṭāgāriki selawu.	The third Saturday of each month is a free day for the bank clerk.
mahammaḍiyudu	Muslim (male)
ī ūri janābhālō, praṭi ayḍō maṇiṣi, mahammaḍiyudu.	One fifth of the population of this place is Muslim.

aḥyāyamu

ī puvṭakanlō, iraway ṭommiḍō
aḥyāyam, nāluga onḍal iraway
okatō pējilō unḍi.

wijayaḍaśmi

ḍasarā-panduga paḍō rōju,
wijayaḍaśmi.

koluwu
ciwara

ḍasarā-panduga ciwar rōju, bommala
koluwu.

chapter

The twenty-ninth chapter of this book is
on page 421.

Vijayadasmi

The tenth day of Dasara is Vijayadasmi.

royal court
end; last

The last day of Dasara is Toy's Day.†



bommala koluwu

బొమ్మల కాలవు

5. -a 'in'

Numbers have special adjectival forms ending in -int before the suffix -a.

mūdunn-arō wanṭu, ēdinta rendō
wanṭaku samānam.

One out of three equals two out of seven.

rāmudi mātāl anṭā mūdinta rendu
wanṭalu pacci abaḍḍhālu.

Two thirds of everything Rama says is a
downright lie.

Translation Exercise

A.

1 wanta-gaḍilō mūdu pakṣul unnay.†† 5

2 ī ūlō, sumār iraway ayṣu sinimā-hāll unnay. 12

† This is not strictly true, for toys may be displayed for any number of days during Dasara.

†† pakṣi; patsi 'bird'

- 3 mā snēhiθul iṣṣaru, angatlō unnāru. 13
 4 pakk'-intlō, naluguru pillal unnāru. 3
 5 ī wīṣhi wedalpu, mupphay adugulu. 8
 6 nāku rend onṣala rūpāyl awasaram. 2
 7 cinna pettelō, debbhay ayṣu rūpāyl unnay. 11
 8 mī snēhiθulu, rendō intlō unnāru. 4
 9 ā pillawāllalō, okadu mā θammudu. 15
 10 ī prānṣāla janābhālō, praṣi ēdō maniṣi kraysṣawudu. 6
 11 mā aṣiṣhulu, ēdu gantala bandlō unnār-ā† 9
 12 ā pusṣakāllō, nūṭiki θombhay ceṣṣa. 1
 13 sāmānu baruwu, ṣāṣāpu pāṣika maṣugulu. 16
 14 mā θāṣagāri wayass enabhay ār ēḷḷu. 10
 15 ilāti mēdaku, aṣṣe mūd onṣala rūpāyl-andi. 7
 16 ēdinta ō wanṣu kraysṣawulu. 14

B.

- 1 Ninety percent of those books are trash. 12
 2 I need two hundred rupees. 6
 3 There are four children next door. 4
 4 My friends are in the second house. 8
 5 There are three birds in the kitchen. 1
 6 One-seventh of the population hereabouts is Christian. 10
 7 The rent for this type of house is three hundred rupees. 15
 8 The width of this street is thirty feet. 5
 9 Are our guests coming on the 7 o'clock train?
 10 My grandfather is 86 years old. 14
 11 In the little box are 75 rupees. 7
 12 In this town there are about 25 movie houses. 2
 13 Two of my friends are in the shop. 3
 14 One out of seven are Christians. 16
 15 One of those children is my younger brother. 9
 16 The weight of the luggage is about 10 maunds. 13

Word List

adugu	foot (unit of length)	enabhay	eighty
aṣiṣhi; aṣiṣhi	guest	enamandu-	eight (persons)
aṣruṣṭawan-	fortunate man	guru	
ṣudu		enimiṣi	eight
aṣhyāyamu	chapter	ēdu	seven
ayṣē	if . . . become(s)	ēduguru	seven (persons)
ara	drawer (compartment in piece of furniture)	ēmō	perhaps
		okati	one (thing)
araway	sixty	okadu	one (male person; informal)
āgastu	August	okaṣe	one (female person; in- formal)
āda-maniṣi	women (āda 'female' + maniṣi 'person')	okaru	one (person, formal)
āru	six	ongōlu	Ongole (town name)
āruguru	six (persons)	onti	(adj. of okati)
iṣṣaru	two (persons)	ontiwādu	bachelor
iraway	twenty	kacataṣapalu	(name of a well-known comedy)
iw-wāḷa;	today	kutumbamu;	family
iw-wēḷa;		kutumbhamu	
ī wēḷa; ī wāḷa			

kudi	right (size)	paḍḍhenimiṭi	nineteen
kumārudu	son	pawnu	pound
kumārṭe	daughter	pāwu	quarter
kurrawādu;	son; boy	pillōdu	(= pillawādu 'boy')
kurṛādu;		puttina ṭēṭi	date of birth; birthday
kurṛādu		pēji	page
kūṭuru	daughter	pōlis-	police orderly (pōlisu
koluwu	festival; celebration;	bantrōṭu	'police' + bantrōṭu
	royal court		'orderly')
kōti	'crore'; ten million	praṭi	each; every
klāssu	class	prahasānamu	farce; comedy
khariṭṭu	expense; charge; cost	bēda	(two-anna coin)
-guru	(suffix to number words	bāṅku	bank
	referring to persons)	bomma	doll; toy; picture
gurramu	horse	maṇugu	'maund' (measure of weight)
ciwara	end; last; final	manṭi	people
janābhā	population (size of)	marri-cettu	banyan tree (marri 'banyan'
taym	time		+ cettu 'tree; bush')
debbhay	seventy	mahammaṭi-	Muslim (male, informal)
ṭārīkhu	date (of month)	yudu	
ṭeluguwādu	Telugu (male, informal)	muḍraṇa	edition
ṭombhay	ninety	mugguru	three (persons)
ṭommandu-	nine (persons)	mupphay	thirty
guru		mūti	(adj. of mūdu 'three')
ṭommiṭim-	nine and one-quarter	moṭati	first (adj. of moḍalu
bawu	(ṭommiṭim- 'nine' +		'beginning')
	pāwu 'one quarter')	moḍalu	beginning
ṭoli	first	mog'-abbāyi	boy (moga 'male' + abbāyi
ṭasarā	Dasara (important Hindu		'boy; son')
	festival)	moga-pilla	boy (moga 'male' + pillā
ṭāḍāpu	approximately		'child')
nalabhay	forty	yābhay	fifty
naluguru	four (persons)	rendi; renti	(adj. of rendu 'two')
nādu	day	latṣa; lakṣa	'lakh'; one hundred
nīda	shadow; shade		thousand
nūru (adj.	hundred	wanṭu	turn; share; part
nūti)		wayasu;	age (of person)
nela	month	wayassu	
paḍakōndu	eleven	warasa;	row; line
paḍamūdu	thirteen	warsa	
paḍahāru	sixteen	wīṣe; wīṣa	'viss' (measure of weight)
paḍi	ten	ṣani-wāramu;	Saturday
paḍihēdu	seventeen	ṣeni-wāramu	
paḍihēnu	fifteen	sanṭānamu	progeny; offspring
paḍnālugu	fourteen	samānamu	equal

Lesson X

Verbs of Negation

CONVERSATIONS

- A. *ēm-andi, elāg unnāru†
ō, ekkūwa wiśēṣāl ēmī lēwu.* Hello, how are you?
Oh, nothing very much.
- B. *samācāramu†* news; report; affair
*samācārāl ēm unnay†
koṭṭa wiṣayāl ēmhī ēwu.* What's new?
There's absolutely nothing new.
- C. *sawkaryālu* conveniences
*mī illu lank'-anṭaḍē-
ō, mā illu peḍṣaḍē gāni,
sawkaryāl ēmī bāgā lēwu.* Your house is really large.
Oh, our house is large all right, but it
has none of the conveniences.
- D. *ēm-andi, ī ūru nāk koṭṭa. manci
hōtalḷ unnāy-ā ikkada†
mīk ī prāṇṭāllō snēhitul lēr-ā†
awn-andi. nāk ewarū ṭelēḍ ikkada.
ī ūḷḷō manci hōtalḷ āttē ekkūwa lēwu.* Pardon me. This place is new to me.
Are there good hotels here?
Don't you have any friends in this area?
No. I don't know anyone here.
There aren't many good hotels in town.
- E. *wenkat-rāwgār inti ḍaggir unnār-ā†
lēr-andi.* Is Mr. Venkata Rao at home?
No, sir.
- F. *ṭōṭa-māl ekkad unnādu†
ṭelēḍ-andi. wādu ṭōṭalō lēdu.* Where is the gardener?
I don't know. He's not in the garden.
- G. *mī ṭammudik ēm pan unḍi.
wādik ēmhī pan lēḍu.* What work does your younger brother do?
He doesn't have any work.
- H. *ṭala-noppi* headache
*ēm-andi- onṭlō bāgā lēḍ-ā†
awn-andi. ēmī kulāsāgā lēḍu.
ēm aynḍ ēmiti.
ēmī lēḍ-andi. koncen ṭal'-noppi.* Hello. Aren't you feeling well?
No. I'm not at all well.
What's happened to you?
Nothing much. Just a bit of a headache.
- I. *kantē; kannā* than
bhawanamu mansion
*ī ūḷḷō nālug anṭasṭula mēda-kantē,
peḍṣaḍi lēḍu.
inṭēn-ā† mā ṭēṣanlō, nūṭ' rond
anṭasṭula bhawanan gūdā unḍi.* In this town there isn't a house with more
than four stories.
Is that all? In my country we even have a
building with a hundred and two stories.

† Some speakers will consider *samācāramu* too literary and use instead *wārṭa* or *wārṭalu*.

- J. ēmiti sangaθulu†
sangaθul lēwu, gingaθul† lēwu.
- K. mīr enḍuk anṭa cinṭagā unnāru†
nāku cinṭa lēḍu, ginṭa lēḍu.
mar enḍuk alā unnāru†
mī praśn enḍuku† nēnu māmūlugānē
unnānu.

What's new?
There's nothing at all now.

Why are you so worried?
I haven't a worry in the world.
Then why are you looking like that?
Why do you ask that? I'm just my usual
self.

Grammar Notes

1. lē- and kā-

The words lēḍu and kāḍu, which have already been used as equivalents for English 'no', are actually third person singular feminine-neuter forms of two verbs lē- and kā- having the following sets of forms. (See Lesson Twenty.)

singular	1st	{	m.	lēnu	kānu
				lēwu	kāwu
				lēḍu	kāḍu
	2nd p.	{	f.	lēḍu	kāḍu
				lēḍu	kāḍu
				lēḍu	kāḍu
plural	1st p.	{	m.	lēmu	kāmu
				lēru	kāru
				lēru	kāru
	2nd p.	{	f.	lēru	kāru
				lēru	kāru
				lēwu	kāwu

When lē- occurs as the only verb in a sentence its meaning is to deny the existence or presence of something in either present or past time. The affirmative verb corresponding to lē- is un(n)-. kā-, on the other hand, denies that a relationship between two noun phrases exists; omission of kā- yields the corresponding affirmative sentence.

Most of the forms of the verb kā- which are listed above are by some speakers only rarely used; instead, the feminine-neuter singular kāḍu occurs, without regard to the person, gender or number of nouns in the sentence.

nēn āffslō unnānu.

I'm in the office.

waśamu

control; power

nēn nā waśanlō lēnu.

I'm not in full control of myself.

ninna nuww ikkad unnāw-ā†

Were you here yesterday?

ninna nuwwu baḷlō lēw-ā†

Weren't you in school yesterday?

bayta

outside

† See Grammar note 5 of this lesson.

mā abbāy ippud ūri bayt' unnādu.
wantagādi pillā wākili munō unōi.

pāpadu

pāpad ikkaḷ lēdu.

ḍammidi

cēṭilō ḍammidi lēḍ-andi.

stēṣanu

stēṣanlō manci nīḷḷ unnāy-ā†

bīṣawādi intlō pāl lēwu.

ṭāḷan-cewulu nā ḍaggirē unnay.

ī prāṇṭāllō eṭṭ-ayna kondal lēw-ā†

wiwaramu

wiwarālu nāk akkar lēḍu.

alawātu

atuwanti sigarett alawātu lēḍu le'ndi.

mā ḍaggira dabb ekkulu lēḍ-andi.

mana ḍēśasṭulak aḍ arṭhan gāḍu.

My boy is out of town now.

The cook's little girl is at the front-door.

baby boy

The baby isn't here.

'pie' (old coin of smallest
denomination, equal to
1/12 anna)

I don't have a cent.

station

Is there drinking water in the station?

There's no milk in the poor man's house.

I have the keys right here.

Aren't there high mountains in this region?

detail

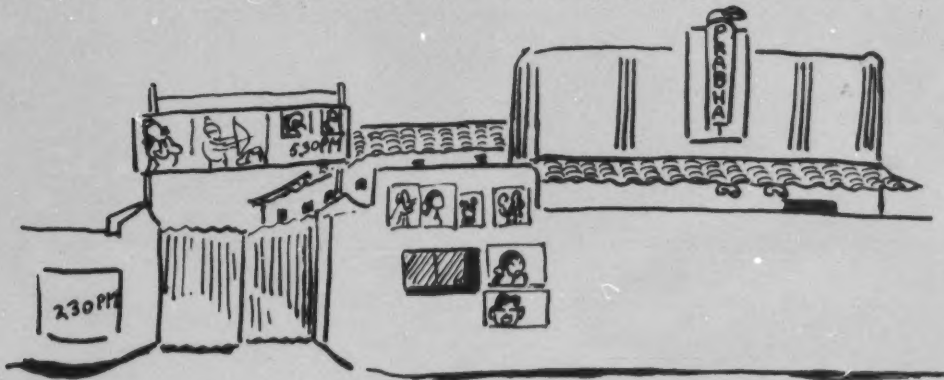
I don't want the details.

habit; custom

I'm not used to that kind of cigarettes.

I don't have very much money.

Our countrymen don't understand that.



సినిమా హాలు

sinimāhālu

sinimā-hālu

moving picture house

ī mūdu sinimā-hāḷḷalō, okatī gūdā
manciṭi lēḍu.

Out of these three movie houses there
isn't even one that's good.

siggu

shame, shyness; modesty

āmeku siggu lēḍu.

She doesn't behave with proper modesty.

2. e-, ē and lē-

The interrogative words (ē and those containing the prefix e-), when used in a sentence with the verb lē-, have a special, non-interrogative meaning. Often such words are then pronounced with lengthened final vowels.

ikkad ewar unnāru†
ikkad ewarū lēru.

mīru baḷḷō eppud unnāru†
nēnu baḷḷō eppudū lēnu.
ī pusθakanlō ēm unḍi†
ḍinlō ēmī lēḍu.
nījam ekkada.
nījam ekkadā lēḍu.
āfislō ippud ewarū lēru.
manci kamalāl ippud ekkadā lēwu.
ī pranṭhālō pan ekkadā lēḍu.
nāk ēmī ṭelēḍ-andi.
ī ink' ēmī akkar lēḍu.

3. -kantē; -kannā 'than'

aṭan nī-kannā peḍḍa.
aṭan nī-kannā rend ēḷḷu peḍḍa.
ikkada janābha nālugu laṭṭala-kannā
ekkuw untunḍi.
ī gudi wanḍ ēḷḷa-kannā pāḍ'ḍi gāḍu.

hinḍū-ḍēsānlō anniti-kannā peḍḍa
rāstram ēḍi.†
ī gaḍi nī gaḍi-kannā aḍḍe θakkuwa.
āwida, wāḷḷa cellēlu-kannā anḍangā
untunḍi.††
mā ūḷḷō-kann' ikkada śubhrangā
untunḍi.
aṭani kārū-kantē, nāḍi manciḍi.
ḍāni-kantē, iḍi mēlu.

palle

pallelu grāmāla-kantē, cinnawī.
rāgi ṭīga, inapa tīga-kannā, manciḍi.
rāmudī-kantē, nēn ēn θakkuwa-

4. -allā

This element is an affix which is sometimes used in comparative sentences. The nouns preceding it terminates in the suffix sequence -lō + ki. This entire construction -lō + ki + allā can be replaced by the single suffix -lō.

ī rendintlōk-allā ēḍi cawka.
ī rendintlō ēḍi cawka.
iḍi ī ūḷḷōk-allā manci hōṭalu.
iḍi ī ūḷḷō manci hōṭalu.

Who is here?

There's no one here.;

There was no one there.

When were you in school?

I was never in the school.

What is there in this book?

There's nothing in this.

Where is the truth?

There's no truth anywhere.

There's no one in the office now.

There aren't any good oranges.

There isn't any work in this area.

I don't know anything.

I don't want anything else.

He's older than you.

He's two years older than you.

The population of this place is more than four lakhs.

This temple is no more than a hundred years old.

Which is the biggest province of India?

This room is less expensive than yours.

She's prettier than her sister.

It's cleaner here than at our place.

My car is better than his.

This is better than that.

village; hamlet

Hamlets are smaller than villages.

Copper wire is better than iron wire.

What does Rama have that I haven't got?

5. Doublet Construction

There is in Telugu a way of emphasizing a word by pairing it with a form derived from the word itself by replacing the initial syllable with gi- or gī-. Thus, for example, we may form the doublets pusθakam:gisθakam, dabbu:gibbu, māta:gīta. The meaning of this device may be perjorative and contemptuous; it is very often used with

† anniti is the adjective form of anni; annī 'all'

†† āwida; āwīde 'she; that female person'.

the negative verb lē-. The negative verb is itself often repeated in the doublet construction in such a way that we might say that the phrase rather the word is repeated.

nāku dabbu lēḍu, gibbu lēḍu.

I don't have any money at all.

māk illu lēḍu, gillu lēḍu.

We don't have a house or anything.

kōtu

(western) coat

gumāsāaku kōt lēḍu, gīt lēḍu.

The clerk doesn't have a coat or anything.

wādiki pillal lēru, gillal lēru.

He has no children at all.

Translation Exercise

A.

- 1 pillalu, baḷḷō lēru. 3
- 2 nā uḍḍēsaru aḥi kāḍu.† 7
- 3 mī jawābu, sariggā lēḍu. 10
- 4 mī ūḷḷō, manṭarasāni lēḍ-ā† 14
- 5 nā ḍaggira, ṭālan-cewi lēḍu. 6
- 6 wanta-gaḍilō, ippud ewarū lēru. 9
- 7 nēn ṭeluguwānni kāḍu. 1
- 8 koṭṭa wiṣayāl ēmī lēwu. 11
- 9 ikkada pāmūl lēwu. 15
- 10 hinḍū-ḍēsānīlō, ḍali-kālan lēḍ-ā† 13
- 11 angatḷō, ippudu gumpu lēḍu. 4
- 12 mīk ī prāṇṭāḷḷō, ēmī paricayan lēḍ-ā† 8
- 13 jāgraṭa. awi manci nīḷḷu kāwu. 2
- 14 ī rōḷu, manaki śelawu kāḍu. 12
- 15 nēnu mī intḷō aṭiḍhini kāḍu. 5

B.

- 1 I'm not a Telugu man. 7
- 2 Careful. That's not drinking water. 13
- 3 The children are not in school. 1
- 4 There's no crowd in the shop now. 11
- 5 I'm not a guest in your house. 15
- 6 I don't have a key. 5
- 7 That's not my intention. 2
- 8 Aren't you at all acquainted with this area? 12
- 9 There's no one in the kitchen now. 6
- 10 Your answer is not correct. 3
- 11 There's nothing new. 8
- 12 We don't have a holiday today. 14
- 13 Isn't there a cold season in India? 10
- 14 Isn't there a midwife in your town? 4
- 15 There are no snakes here. 9

Word List

alawātu habit; custom
-allā all
-kantē; than
-kannā

kōtu (Western) coat; jacket
(worn by males)
ṭala-noppi; headache (ṭala 'head' +
ṭala-neppl noppi; neppl 'pain')

† uḍḍēsamu 'intention'

ṣammidi	(old coin of small denomination, worth 1/12 anna; 'pie')	wiwaramu	detail
palle	village; hamlet	saṁācāramu	news; report; affair
pāpadu	baby boy	sawkaryamu	comfort; convenience; good health
bayta	outside	sigarettu	cigarette
bhawanamu	mansion	siggu	shame; shyness; modesty
wantagādu	cook	stēṣānu	station
waṣamu	control; power	hinḍū-	India
		ṭēṣāmu	

The Verb: Present-future Tense

A.	wasθaru	you come; you'll come
	wasθānu	I come; I'll come
	rēpu	tomorrow
	wasθāmu	we come; we'll come
	wasθādu	he comes; he'll come
		(informal)

mīr eppud osθāru†
rēp osθānu.
mīr anθā rēp osθār-ā†
awn-andi. mēm anθā rēpē osθām. mā
abbāy gūdā wasθādu.

When are you coming?
I'll come tomorrow.
Are you all coming tomorrow?
Yes. We're all coming tomorrow. Our boy
is also coming.

- | | | |
|----|---|---|
| B. | we θāwu
proʃʊtē; poʃʊtē
we θānu
we θunɕi
θappaka; θappak-undā | you go; you'll go (informal)
early in the morning
I go; I'll go
she goes; she's going
certainly; without fail |
|----|---|---|

intik eppud elθāw†
poḍḍutē welθānu.
nī celle gūdā welθunḍā†
ān. θappak elθunḍi.

When are you going home?
I'm going early in the morning.
Is your younger sister also going?
Yes. Of course she's going.

- | | | |
|----|------------------|---|
| C. | gōshuma; gōshuma | wheat |
| | rotte; rotti | bread |
| | shintāru | you eat; you'll eat (formal) |
| | sāshāranamu | general; usual |
| | māms'-āhāramu | meat dish (any food con-
taining meat) |
| | kūra-gāyalu | vegetables |

i prāṇāḥ, mīru gōḥum rotte
 0intār'-āḥ
 sādharāṇagā, ikkad anṭā annamē
 0intāru.
 mīru māms'-āhāran 0intār'-āḥ
 lēḥ-andi. nēnu kūra-gāy'lu māṭram
 0intānu.

Do you people hereabouts eat wheat bread?

Everybody here usually eats rice.

Do you eat meat?
No. I eat only vegetables.

- | | | |
|----|---------------------------------|-------------------------------------|
| D. | untāmu | we are; we'll be |
| | hōtallō cōt unōæ† | Is there a place in the hotel? |
| | awn-andi. og' gañi māθram unñi. | Yes sir. There's just one room. |
| | alāgā† rōjuk aōōe enθa† | Is that so? How much is it per day? |
| | rōjuk ayōu rūpāyļu. | Five rupees a day. |

manciḍ-andi. mēm oka wāram ikkad untām.

alāgēn-andi. iḍigō mī gaḍi ṭālan-cewi.

E. cēsṭāru
tawn-hay-skūl
wasṭunḍi

mī ūr ēḍi†
mā ūru nellūru.
mīr ēm pan jēsṭāru†
mēm baḷḷō pan jēsṭām.
alāgā† ekkada†
mā ūrlōn-andi.
alāgā† akkad ē baḷḷō pani.
tawn-hay-skīllō.
alāgā† peḍḍa jīṭam osṭunḍ-ā†
anṭ' anṭa māṭramē-

F. puḥḥukontāwu
awṭunḍi
isṭānu

ēm-ōy† rājā-hōtal enṭa ḍūram†
ḥālā ḍūram-andi.
ḥālā ḍūram antē, enṭa.
sumāru rendu mayḷḷu.
alāgā† enṭa puḥḥukontāw.
pannend aṇāi awṭunḍi.
abbē, aḍi ḥālā ekkuwa.
alāgā. aḍi ḥālā ḍūram kūdā.
sarē gāni, paḍ aṇāl isṭānu.

G. eḷṭunḍi

ī bandi maḍrāsuk eḷṭunḍā†
awn-andi.
akkadik enni gantalak eḷṭunḍi†
sumāru pannendu gantalaku.

H. ṭerusṭāru

ēm-andi, ī ūḷḷō sinimā unḍ-ā†
ṭappak-undā. mūdu nāluga unnay.
alāgā† ē sinimā ṭaggarlō unḍi.
kriṣṇā-hāl, hōtal wenak unḍi.
alāgā† enni gantalaku ṭerusṭāru†
sāyanṭaram āru gantalaku ṭerusṭāru.

I. untāru
waraku

ṭelugu māṣṭrugār rēp ekkad untāru†
rēpu rendu gantala waraku, intlōnē
untāru.

Fine. We'll be here for one week.

So. Here's your room-key.

you do; you'll do
town high school
it comes

What's your home town?
Nellore's my home town.
What kind of work do you do?
I'm a school teacher.
Is that so? Where?
Right in my home town.
You don't say In which school are you?
In the Town High School.
Is that so? Do you get a good salary?
I can just about make ends meet.

you take; you'll take
it becomes
I give; I'll give

Hey. How far is the Rajah Hotel?
Very far, sir.
How far is 'very far'?
About two miles.
Is that so? How much will you charge?
It'll be twelve annas.
Oh, that's a lot of money.
Is that so? It's also very far.
That may be so, but I'll give you ten annas.

(= welṭunḍi 'it goes')

Does this train go to Madras?
Yes sir.
What time does it get there?
At about twelve o'clock.

they open; they will open

Say, is there a movie in town?
Of course. There are three or four.
Is that so? Which movie is nearby?
The Krishna Hall is behind the hotel.
Is that so? What time do they open?
They open at six o'clock in the evening.

he will be (formal)
until

Where will the Telugu teacher be tomorrow?
He'll be home tomorrow until two o'clock.

mīru gūdā intlō untār-ā†
lēḥ-andi. pagal anṭā āfīslō untānu.

Will you also be home?
No. I'll be at the office all day.

J. ammuṭāru
tikattu
ikkannē
kitikī; kitiki

guntūru-bandiki tikaṭṭi ekkad
ammuṭāru†
ikkannē- ī kitikī ḍaggara

they sell; they will sell
ticket
(= ikkada + -(n)ē)
window

Where do they sell tickets for the Guntur
train?
Right here. At this window.

K. saḍupāyamu
anukūlamu
waddisṭāru
-lāgu; -lāgā; -lā
rōstu-bīfu
kōdi
lēka
pottēlu
abbō

arrangement; expedient
favorable; suitable
they serve; they will serve
like
roast beef
chicken
or
ram; mutton
(exclamation)

bhōjana-saḍupāyāl elāg unnay†
mīk anukūlangānē unnay.
akkada mā bōjanam waddisṭar ēmiti.
ṭappaka. anṭā mī ḍēśan-lāgē.

How are the arrangements for meals?
They're quite suitable for you.
Do they serve our kind of food there?
Certainly. Everything's just as in your
country.

alāgā† rōstu-bīfu waddisṭār ēmiti†
abbō lēḥ-andi. kōdi, lēka pottēlu.
sarē bāg' unḍi.

What! They serve roast beef?
Oh no. Chicken or mutton.
That'll be alright.

L. awṭādu

swanṭa; sonṭa

wādu mīk ēm awṭādu†
warsaki ṭammudu, kāni sonṭa
ṭammudu kāḍu.

he becomes; he is related
(in special contexts)
one's own

How is he related to you?
He's a 'cousin-brother', not my own
brother.

M. cūsṭādu

mī snēhiṭudu sinimā cūsṭād-ā†
aṭan annī sinimālu cūsṭādu.
ṭelugu sinimālu kūḍā aṭanik
iṣṭamēn-ā†
ēḥ-aynā sarē. aṭanu welṭādu.

he sees (informal)

Does your friend go to the movies?
He sees all the pictures.
Does he like Telugu pictures too?

It doesn't make any difference what it is,
he goes to see it.

Vocabulary Notes

1. proḍḍutē; poḍḍutē 'early in the morning'

As in the case of kroṭṭa; koṭṭa 'new' and krinḍa; kinḍa 'under', the form without r is the commonly used variant. Other frequently used forms are poḍḍuna, poḍḍunnē (= poḍḍunan + ē) and poḍḍunē (= poḍḍuna + -ē).

2. wel-; el- 'go'

This verb has a number of variants: in very deliberate speech one may hear wellu- (welluθānu 'I go' etc.), while in very casual style the forms wel- (welθānu . . .) or wed- (wedθānu . . .) may sometimes be heard, even though they may very likely be rejected as incorrect by the guide.

3. sonθa θammudu

The terms we have been translating by 'elder brother', 'younger brother', 'elder sister', 'younger sister' have a wider application in Telugu than do the English terms. The words θammudu, anna, akka and cellelu may refer to one's own brothers and sisters, to the children of one's father's brother, and to the children of one's mother's sister. Which of these words is used depends on whether this relative is male or female and whether he or she is older or younger than the speaker. The Telugu speaker is perfectly well aware of the difference in relationship between a 'cousin' or war (a) saki and a 'brother' or swanθa, though ordinarily he will not differentiate between them any more than one ordinarily distinguishes a paternal from a maternal uncle in English.

Cousins who are not 'brother' or 'sister' ('cross cousins') are referred to by the following forms:

son of father's sister	elder than speaker: <u>bāwa</u>
or of mother's brother	younger than speaker: <u>mariḍi</u> ; <u>maraḍi</u>
daughter of father's sister	elder than speaker: <u>waḍina</u>
or of mother's brother	younger than speaker: <u>maraḍalu</u>

The terms bāwa mariḍi waḍina maraḍalu are, however, not restricted to cross cousins; they are also used to designate the brothers and sisters of one's spouse. (See page 258).

4. Animal Names

pottēlu 'ram' rhymes with θābēlu 'tortoise' (Lesson Five) and with θēlu 'scorpion' (Lesson Eight). There are a few other words designating particular animals which end in -ēlu:

<u>θōdēlu</u>	wolf	<u>kunḍēlu</u>	hare
---------------	------	----------------	------

The common ending -ēlu is not, however, a suffixed element, and the resemblance among these words is to be regarded as purely accidental. Other terms for animals show no similarity either to this group ending in -ēlu or to each other.

<u>kukka</u>	dog	<u>mēka</u>	goat
<u>panḍi</u>	pig	<u>eluka</u>	rat
<u>gurramu</u>	horse	<u>gorre</u>	sheep
<u>ēnugu</u>	elephant	<u>enumu; barre</u>	she-buffalo
<u>gādiḍe</u>	donkey	<u>eḍḍu</u>	bullock
<u>kōṭi</u>	monkey	<u>puli</u>	tiger

Grammar Notes

1. Formation of present-future tense

a. The present-future tense of the Telugu verb is composed of three elements: a verb root, an affixed -θ- (or -t-), and a personal ending. Verb roots ending in a single -n are regularly followed by -t- to form their present-future stems.†

The present-future tense is used in sentences which refer either to future events or to events whose occurrence is not limited as to time (like the "historical present" of English).

The following are examples of the present-future stem formation: root + θ or t.

	Base	Present-Future Stem
come	was-	wasθ-
go	well-	we θ-
do	cēs-	cēsθ-
give	is-	isθ-
read	čaḍuwu-	čaḍuwuθ-
see	cūs-	cūsθ-
sell	ammu-	ammuθ-
be	un-	unt-
eat	θin-	θint-
hear	win-	wint-
say	an-	ant-

Two common verbs whose present-future stems end with -nθ- actually have roots ending with -nn-.

plough	ṣunn-	ṣunnuθ-; ṣunθ-
kick	ṭann-	ṭannuθ-; ṭanθ-

b. The personal endings are the same as those used with the base unn-; un- in Lesson Seven. For the variety of Telugu presented in this text it is convenient to consider these endings to be:

-ānu	I	-āmu	we
-āwu	you (informal)	-āru	you (formal or plural)
-ādu	he (informal)	-āru	they, he (formal)
-unṭi	she	-āru	they
-unṭi	it	-āyi	they (non-personal)

There are, however, speakers coming from the same dialect area who also use a form ending in -aṭi for the third person singular feminine and neuter. For such speakers it would be more convenient to consider the personal endings to be

-nu	-mu
-wu	-ru
-du	-ru
-ṭi	-ru
-ṭi	-yi

For this second dialect the present-future tense may be said to consist of verb root + θā or tā + personal ending.

Speakers of Telugu who do not use forms ending in -aṭi consider these forms to be substandard Telugu.

† The vowel preceding the -n must, however, be short. The root mān- 'stop; cease' forms the present-future stem mānθ-. (See Lesson XVIII, Conv. Q.)

In highly informal style, the ending which means 'I' is reduced to -ā.

nēn osθā.

I'm coming.

The ending whose citation form is -āyi is ordinarily -ay when not followed by another suffix. When -ā or -ē, for example, are added to this ending, we have āyā or -āyē. -āy is also usual when another word follows in the sentence.

nēn intik ippudē wasθānu.
nēn ippudē intik osθanu.
nuww eppud osθāw†
paḍi gantalak osθām.
mīr enri gantalak osθāru†
mī pilla badik osθunḍē†

I'll come home right away.
I'll come home right away.
When will you come?
We'll come at ten o'clock.
At what time will you come?
Will your little girl come to school?

ekkaṇ-ṇinci

from where?
(ekkada 'where?' +
-ṇinci 'from')

ī ceθθ' anθā ekkaṇ-ṇinc osθunḍi†

Where does all this trash come from?

waraḍa

flood

ikkada waraḍalu ḍālā ekkuwagā
wasθay.
ḍinam anθā ēn jēsθāw.
pan jēsθānu.
mēm anθā ikkada pan jēsθām.

Floods occur here very often.

sahāyamu; sāyamu

help; assistance

wantawādi θammudu nīku sahāyan
jēsθādu.

The cook's younger brother will help you.

karra

wood; stick

wadrangi karraḥ kurcīlu cēsθādu.
mī ammāy amerikālō ēn jēsθādu.
āyana gumāsθāgā pan cēsθāru.

The carpenter makes chairs out of wood.
What will your daughter do in America?
He works as a clerk.

māḍiri

manner; in the manner of;
similar

aḥan nā māḍirigā pan jēsθādu.
pillawādu badik eppudu weḥθādu.
ī ḍāri ekkadik eḥθunḍi†
mēm poḍḍutē gudik eḥθām.
anḍaru sinimāk eḥθāru.

He works the way I do.
When does the boy go to school?
Where does this road go?
Early in the morning we go to the temple.
Everyone goes to the movies.

bhōjanamu; bōjanamu
wērē

meal; food
other; different

bhōjanāniki nēnu wērē sṭalānik
eḥθānu.
mā θammudu rendu mūdu rōjullō,
guntūruk eḥθādu.
inḍiyālō, kārī edam pakḥa weḥθay.
mī nānnagāri mātā wintāw-ā†
ḥappak-undā wintānu.

I'll go somewhere else to eat.

My younger brother is going to Guntur in
two or three days.
In India cars go on the left side.
Do you listen to your father?
Of course I listen.

palle-pāta

folksong (palle 'village' +
pāta 'song')

mīru palle-pāṭalu wintār-ā†
mīru ṭelugu ṣaḍuwuṭār-ā†

koṣṣi

ēṣṣo koṣṣigā ṣaḍuwuṭānu.
mā abbāy rōj anṭā ṣaḍuwuṭādu.
pillalu baḷḷō ēn jaḍuwuṭāru†

māmidi-pandu

mīru māmidi-paḷḷu ṭintār-ā†
ink' koncen ṭintānu.

ṣebba

annan ṭintāw-ā, ṣebbal ṭintāw-ā.
rēpati waraku, ikkad untānu.

ṭaruwāṭa; ṭarawāṭa

rēpati ṭarawāṭ ekkad untādu†

wasāṭi

ī hōtallō, anni rakāl wasāṭul untay.
ā ṣāpulō manci pusṭakāl untay.

pariśrama

mī cōtlō, pariśramalu bāgā untāy-ā†

appu

nāk koncen dabb app isṭār-ā†
ṭīnik enṭ' isṭār-andi†
nīk arḍha rūpāy kṷl isṭānu.
dabb ewarik isṭunṭi.

āspaṭri

mī nānnagārik āspaṭrilō maṇṣ isṭāru.

pill' ēn ṭāguṭunṭi†
āme pāl ṭāguṭunṭā†

wēn-nīḷḷu

nēnu wēn-nīḷḷu ṭāguṭānu.
ī nīḷḷ enṭuku ṭāguṭāru.
ikkada pillalu gēṣe-pāl ṭāguṭār-ā†
ṭelugu pusṭakāl ammuṭār-ā†
mēm annī ammuṭām.
oka peṣṣa ṣāplō guddal ammuṭānu.

kon-

ēn kontāw†
bommalu kontāw-ā, guddalu kontāw-ā.
ī pusṭakan kontānu.

kompa

Do you listen to folksongs?
Do you read Telugu?

a little; a few

I read it a bit.
My son reads all day.
What do the children read in school?

ripe mango (māmidi 'mango'
+ pandu 'ripe fruit')

Do you eat mangos?
I'll have a bit more to eat.

blow; stroke

Will you take your food or a licking?
I'll be here until tomorrow.

after; afterwards

Where will he be after tomorrow?

convenience; accommodation

This hotel has all the conveniences.
That shop has good books.

industry

Are there many industries in your area?

loan

Will you lend me some money?
How much will you give for this?
I'll pay you half a rupee.
To whom will she give the money?

hospital

They'll give your father medicine in the
hospital.
What does the little girl drink?
Does she drink milk?

hot water (wēdi 'heat' +
nīḷḷu 'water')

I'll drink hot water.
Why do you drink this water?
Do the children here drink buffalo milk?
Do you sell Telugu books?
We sell everything.
I sell cloth in a big shop.

get; buy

What are you going to buy?
Will you buy toys or clothes?
I'll buy this book.

hovel; house (referred to
(contemptuously))

inθa pāθa komp' ewaru kontāru†

lēś-

mī eppudu lēśθāru.
abbāy praθi rōju poḍḍunē lēśθād-ā†
mēm praθi rōju, ēdu gantalaku
lēśθām.

cep-; ceppu-

nīfan jepθānu.
nuww eppudu nīfan jepθāw†
nānna ēn jepθāru.
nēn badiki rōju nadusθānu.

ūrikē

mēm ūrikē nadusθām.
musalāyana rōju θōtaku nadusθāru.

ikkad ēm waddisθāru.

māmsamu

ī hōtallō, māmsam waddisθāru.
akkad eppudu bōjanam waddisθāru†

ḍoruku-

ikkada bīyan ḍorukuθāy-ā†

ānḍhra-paḍrika

ī ūllō ānḍhra-paḍrika ḍorukuθunḍ-ā†
manci nīllu rayl-stēṣanlōnē
ḍorukuθay.
wād annī cūsθādu.
mā wyāpāram anḍā mā abbāyē
cūsθādu.
mīr awn antār-ā, kāḍ antār-ā.

ḍes-

nāku dabbu ḍesθār-ā†
pusθakāl rēpu ḍesθānu.

mātlād-

mīru ṭelugu mātlādθār-ā†
mī snēhiṭudu, enḍuk anḍa kōpangā
mātlādθādu†
āme konni bāṣalu mātlādθunḍi.

kad-

mī ilḷu ḍēnḍō kadθāru.

kadugu-

ī gaḍul ewaru kaduguθāru.

INTRODUCTION TO SPOKEN TELUGU

Who will buy such an old and dilapidated house?

get up; arise

When do you get up?
Does the boy get up early every morning?
We get up every day at seven o'clock.

say

I'll tell the truth.
When do you tell the truth?
What will father say?
I walk to school every day.

simply; idly

We walk just for the fun of it.
The old man walks to the garden every day.
What do they serve here?

meat

They serve meat in this restaurant.
When do they serve dinner there?

be available

Is rice available here?

Andhra Patrika (prominent
Andhra newspaper)

Can I get an Andhra Patrika in this town?
Drinking water can be gotten right in the
railroad station.
He sees everything.
Our son will look after our business by
himself.
Will you say 'yes' or 'no'?

bring; get

Will you bring me the money?
I'll bring the books tomorrow.

talk; speak

Do you speak Telugu?
Why does your friend talk so angrily?

She speaks several languages.

build; tie

What do you build your houses of?

wash (but not clothes)

Who cleans these rooms?

kud-
ðarji ðokkālu bāgā kudθāru.

θādu
θegu-

ā θādu θeguθunði.

kāl-
tēku
θwaralō

tēku θwaralō kālθunð-ā†

pulla
kālus-

wantaki pullalu kālusθām.

pidaka

konni prānθāllō, wantaki pidakalu
kālusθāru.

sew

The tailor sews shirts well.

rope
break (intr.)

That rope will break.

burn (intr.)
teak
quickly

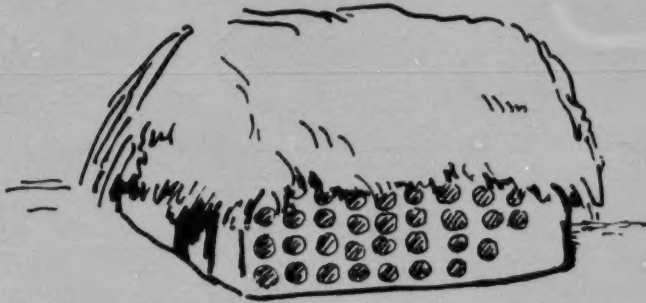
Does teak burn quickly?

small stick; firewood
burn (tr.)

We burn firewood for cooking.

cow-dung cake

In some areas they burn dung cakes for cooking.



ಗೋದಾ ಮಿಡಾ ಪಿಡಕಲು

gōda mīḍa
pidakalu

uθuku-

mā ðākali bāgā battal uθukuθādu.
ī kārū, pajjenimiḍi wanḍala rūpāyī
kharīḍ awθunḍi.

mūs-
θalupu

θalupu mūsθār-ā†

wash (clothes)

Our washerman washes the clothes well.
This car will cost Rs 1800.

close
door

Will you close the door?

2. -lā; -lāgā 'like'

This suffix is preceded by the adjectival form of pronouns and by the independent form of nouns. -lā itself has an adjectival form -lāti; -lānti.

wādu man' -lātiwādē.
man'-lāntiwāḷḷ enḥa manḍi†

bahu

He's just like us.
How many people are there like us?

very; much

mī-lāntiwāru bahu koṣṣi.
mīru nā-lāntiwāru.

pōkiriṭhanamu

wādu pōkiriṭhananlō nī-lātiwādē.

kuppa

ī kuppāl annī ilḷu-lāntiwi.
wādu bangāran-lātiwādu.
wādiṭi inumu-lāti oḷḷu.

nippu
brāmhudu

āyana nippu-lāti brāmhudu.
mī abbāy ṭēga-lā untādu.
ā maṇiṣi panṭi-lā unnādu.
mīru mī nānna-lā mātlādṭāru.

kāki
arus-

enṭuk ilā kāki-lā arusṭāw-

pōtlād-

āyana pakk'-intiwāḷḷ eḍḍul-lāgē
pōtlādṭāru.

Replacement Drill

1. mīr eppud osṭāruṭ
rēp osṭānu.
ṭarawāṭa
ṭwaragā
ippudē
rendu gantalaku
occē wāram
pōḍḍunē
sāyinṭaram
maḍhyānam
ī rāṭri
ī rāṭriki
rēpu rāṭriki
rēp maḍhyānam
maḍhyānam nāluga gantalaku

2. mīr ekkadik eḷṭār-andiṭ
nēn intik eḷṭānu.
sinimāku
mā ūriki
hōtaliki
āspaṭriki
wērē sṭalāniki
hinḍū-ḍēsāniki
rayl-stēsanki
inti ḍaggira

INTRODUCTION TO SPOKEN TELUGU

There are very few like you.
You're like me.

wickedness;
mischievousness

In mischievousness he's just like you.

heap; stack

These haystacks are all like houses.
He's as good as gold.
He has a body like iron.

fire
Brahman

He's a pious Brahman.
Your son is as tall as a palm tree.
That man's as fat as a pig.
You talk like your father.

crow
shout; bawl

Why do you shout like a crow?

fight; quarrel

His neighbors fight like cats and dogs.
(lit. 'like bullocks')

When will you come?

I'll come tomorrow.
later
soon
right away
at two o'clock
next week
in the morning
in the evening
in the afternoon
tonight
by tonight
by tomorrow night
tomorrow afternoon
at four in the afternoon

Where are you going?

I'm going home.
to the movies
to my native place
to the restaurant
to the hospital
to another place
to India
to the railroad station
to the house

Translation Exercise

A.

- 1 mīru wālōērlo, yābhay rendulō unnār-ā† 12
- 2 pani-maniṣi ten-kāy'l ā gampalō pedθādu.† 1
- 3 cinna pillalu, eppudū buraḍalō ādθāru.† 8
- 4 mā koθθa badi ekkada kadθāru† 17
- 5 ī pāṭha paṭrikal annī kālusθāw-ā† 7
- 6 hōtallō, wēn-nīllu ṭorukuθāy-ā† 11
- 7 mēm indiyālō, enimiṭi nelal untām. 4
- 8 mā snēhiṭulu pottēlu-māmsam θintāru. 16
- 9 mā intlō, nānnagāru munḍugā lēsθāru. 2
- 10 nā kanṭanlō, ink' koncem pedθār-ā† 9
- 11 wantawādu mana mātalū wintādu. 18
- 12 ī kāyṭam mīṭa, annī rāsθānu.† 14
- 13 orē, kitiki ṭerustāw-ā† 20
- 14 kālējīlō, bhōjanāl ekkada waddisθāru† 5
- 15 mīr inti ḍaggir eppud untāru† 3
- 16 inṭha manḍiki, want' ewaru cēsθāru† 10
- 17 ḍākali, wanta-gaḍi wenuka pan jēsθādu. 15
- 18 nuww onti gantann-arak-ekkad untāw† 19
- 19 selawalaku, pillal anṭā intik osθāru. 6
- 20 mā wan'awādu mana mātalū wintādu. 13

B.

- 1 The servant puts cocoanuts in that basket. 2
- 2 In our house father gets up first. 9
- 3 When will you be at home? 15
- 4 We'll be in India for eight months. 7
- 5 Where do they serve meals in the college? 14
- 6 All the children come home for the holidays. 19
- 7 Will you burn all these old newspapers? 5
- 8 Little children always play in the dirt. 3
- 9 Will you put a little more in my plate? 10
- 10 Who cooks for so many people? 16
- 11 Is hot water available in the hotel? 6
- 12 Were you in Waltair in '52? 1
- 13 My cook will hear our conversation. 20
- 14 I'll write everything on this paper. 12
- 15 The washerman works behind the kitchen. 17
- 16 Our friends eat mutton. 8
- 17 Where will they build our new school? 4
- 18 The cook will hear what we say. 11
- 19 Where will you be at 1:30? 18
- 20 Hey, will you open the window? 13

Word List

an-	say	amm-	sell
anukūlamu	favorable; suitable	arus-	shout; bawl
anḍaru	all (persons)	aw-	become;
appu	loan		be related

† ten-kāya 'cocoanut'; ād- 'play'; gampa 'basket'; ped- 'put'; rās- 'write'

ānḍhra- paṭrika	Andhra Patrika (prominent Telugu language news- paper)	nellūru	Nellore (town in Andhra)
āspaṭri	hospital	panḍi	pig
ikkannē	(= ikkada + ē)	pariśrama	industry
is-	give	palle-pāta	folk song (palle 'village' + pāta 'song')
uṭuku-	wash (clothes)	pidaka	cow-dung cake
ūrikē	simply; idly	puṣṣukon-	take
ed-	(= weḷ-)	pulla	small stick; firewood
eḍḍu (pl. eḍḍulu; edlu)	bullock	pottēlu	mutton; ram
eluka	rat	poḍḍutē; proḍḍutē; poḍḍuna; poḍḍunnē	early in the morning
kūra-gāya	vegetable (kūra 'vegetable' + kāya 'raw fruit or vegetable')	pōkiriṭhanamu	wickedness; mischievousness
kūs-	shriek; squawk; howl	pōtlād-	quarrel (pōtlu 'blow' + ād- 'play; do')
koḍḍi	a little; a few	barre	she-buffalo
kon-	buy; get	bahu	very; much
kompā	hovel; house (term of con- temptuous reference)	brāmhudu	Brahman
kōdi	chicken	bhōjanam	meal
kōṭi	monkey	mātlād-	talk; speak (māt'lu 'words' + ād- 'play; do')
gādiḍe	donkey	māḍiri	similar; like
gōḍuma; gōḍhuma	wheat	māmidi- pandu	mango fruit (māmidi 'mango' + pandu 'ripe fruit')
cep-; cepp-	say	māmsamu	meat
cēs-	do	māms'-	meat dish; food containing
ṣaḍuwu-	read; study	āhāramu	meat (māmsamu + āhāramu 'food')
tawn-hay- skūl	town high school	mūs-	close; shut
tikattu	ticket	rotte	bread
tēku	teak	rōstu-bīfu	roast beef
ṭan-; ṭann-	kick	-lāgu; -lāgā; -lā	like
ṭappaka; ṭappak-undā	certainly; without fail (see Lesson XXIV)	lēka	or
ṭaruwāṭa; ṭarawāṭa	after; afterwards	lēś-	get up; arise
ṭalupu	door	waddis-	serve (tr.)
ṭāg-; ṭrāg-;	drink	wanta	cooking
ṭāḍu	rope	waraku	until (wara 'limit' + -ku)
ṭin-	eat	waraḍa	flood
ṭeg-	break (intransitive)	was-; os-	come
ṭerus-	open (transitive)	wasāṭi	convenience; accommodation
ṭes-	bring; get	win-	hear; listen
ṭōḍēlu	wolf	wel-; eḷ-	go
ṭwara-	speed; haste (used with -gā or -lō)	wēṇ-nīḷlu	hot water (wēdi 'hot' + nīḷlu 'water'; plural of nīru)
ṭun-; ṭunn-	plough	wērē	apart; different; other (wēru + -ē)
ṭebba	blow; stroke	saḍupāyamu	arrangement; expedient
ṭoruku-	be available	sahāyamu	help
nadus-	walk	sāḍhāraṇamu	ordinary; usual
-ninci; -nunci; from -nundi		swanṭa; sonṭa	one's own
nippu	fire		

Lesson XII

The Noun Suffix -ni; -nu (Direct Object)

CONVERSATIONS

- A. ceruwu tank (artificial body of water)
kālawa; káluwa canal
- θelugulō θīni pēr ēmit-andi†
ceruw-ā†
kāḍ-andi. ceruw antē, tēnk. θīnni
kālaw antāru.
- What's this called in Telugu? Is it a 'cheruvu'?
- No. 'Cheruvu' means 'tank'. This they call a 'kalava'.
- B. mī bhāṣlō θīnn ēm antāru†
θelugulō, θīnni panc antāru.
- What do they call this in your language? They call this a 'pancha' in Telugu.
- C. manninū excuse (imperative)
sāri time; occasion
kalusukon- meet
mimmal- (special adjectival form of mīru 'you' before -ni; -nu)
- ēm-and-ōy. ēm ā θondara†
mannināndi. mā āṣislō cālā pani.
ippatikē ālasyam aynḍi.
sarē le'ndi. mar oka sāri mimmalni
kalusukontānu.
- Hey. What's the rush?
Excuse me. I have a lot of work at the office. I'm late already.
All right. I'll see you again some time.
- D. mammal- (special adjectival form of mēmu 'we' before -nu; -ni)
ellundi day after tomorrow.
- rēp ikkada mammalni kalusukontār-ā†
lēḍ-andi. mimmalni ellundi cūsōām.
- Will you meet us here tomorrow?
No. We'll see you the day after tomorrow.
- E. ēm-ōy, θoragār inti θaggar unnār-ā†
lēr-andi. āṣislō unnāru.
intik eppud osṭāru†
sumāru mūdu gantalak-andi.
ayṭē, nēn nāluga gantalaku θoragārni
cūsōānu.
manciḍ-andi. ā māta wāriki cepṭānu.
- Say. Is the master at home?
No sir. He's at the office.
When does he come home?
At about three o'clock.
In that case I'll see him at four.
- Very good, sir. I'll tell him that.
- F. pharawā concern; care; worry
pilus- call

- ċūsukon-** take care of; look after
 ěm-andi- ĩ sāmān anṡā mīṡē†
 awn-andi. ċāla baruwu.
 pharawā lēṡ-andi. āṡis-bantrōṡunu
 pilusṡānu. wādu ċūsukontādu.
 Hello. Is all this luggage yours?
 Yes. It's very heavy.
 Don't worry. I'll call the orderly. He'll
 take care of it.
- G. gurinci** about; concerning
 hinṡū-ṡēṡānni gurinci, mīk ěn ṡelusu†
 ilāti praṡnaki, ṡawāb ěmiti†
 What do you know about India?
 What's the answer to such a question?
- H. ĩ pusṡakānni gurinci, mī abhiprāyam ěmiti†**
 nāk ĩ praṡn' enṡuku† ṡelugu
 pusṡakālanu gurinci, nāk ěmhī
 ṡelēṡu.
 What's your opinion of this book?
 Why ask me? I don't know anything
 about Telugu books.
- I. ayyō** (exclamation of despair)
 pampis- send
 mā snēhiṡudu rāmā-rāw, rēp
 bhōjananik osṡādu.
 ayyō† intlō ěmī lēwē-
 ěmī lēw-ā† pharawā lēṡu. pillawāṡṡi
 bāṡāruku pampisṡānu.
 Our friend Rama Rao is coming to dinner
 tomorrow.
 Oh. There's not a thing in the house.
 Nothing at all? Don't worry. I'll send the
 boy to the bazaar.

Grammar Notes

1. Transitive Verbs

Certain verbs--we shall call them the transitive verbs--are frequently accompanied by nouns to which the suffix -nu; -ni has been added. In some cases the suffix is optional, that is, it may be omitted and the resultant is still a proper Telugu sentence. In other cases the suffix is obligatory. In general, when the noun refers to a person the suffix may not be omitted.

- mimmalni maḷḷ eppudu ċūsṡām†
 kalektaru
 When shall we see you again?
 collector (chief government
 officer of district)
- kalektarugār eppudu ċūsṡār
 mammalni†
 When will the collector see me?
- māṡṡrugārni wāḷḷ† intlōnē ċūsṡām.
 nāku bommala pusṡakānni kontār-ā††
 iw-wāla ē kūralni kontāru†
 We'll see the teacher at his house.
 Will you buy me a picture book?
- peḷḷi-kūṡuru
 What vegetables will you buy today?
- indiyālō inkā peḷḷi-kūṡurlani
 ammuṡār-ā†
 bride (peḷḷi 'marriage' +
 kūṡuru 'daughter')
- ĩ ṡāpulō elāti pusṡakāln ammuṡāru†
 pērantamu
 Do they still sell brides in India?
- intlō pērantāniki, ūḷḷō ādawāḷḷ anṡarnī
 pilusṡām.
 What kind of books do they sell in this shop?
 women's party; 'hen-party'
- We're inviting all the women in the village
 to the ladies' party in our house.

† Nouns whose independent forms end in -amu regularly have dependent forms ending in -ān- before the -nu; -ni suffix.

snēhiθunṇē

mā snēhiθunṇē, iw-wēḷa bhōjanāniki
pilusθānu.
abbāyni bīyāniki bafāriki pampuθāru.†

nammu-

ewarni nainmuθāw.
ninnu θappaka nammuθānu.††
mimmalni rēpu kalusukontānu.

wāṇṇi

wāṇṇi gumāsθagā θisukontām.

jīθagāṇṇi

nuwwu mā jīθagāṇṇi weθukuθāw-ā†
abbāyn enṭuku θidθāru.
amma, bidda cēθulnu kaduguθunṇi.
poṭṭunnē, bidda wentrukāln ewaru
ḍuwuθāru.
tīcaru pillalnu kodθād-ā†

(= snēhiθudi + -ni + -ē)

I'm inviting our friend to dinner today.

They send their son to the market for rice

believe; trust

Whom do you believe?

Of course I believe you.

I'll meet you tomorrow.

(= wāḍi + -ni)

We'll employ him as a clerk.

(jīθagādu + -ni)

Will you look for my servant?

Why do you scold the boy?

The mother is washing the child's hands.

Who combs the child's hair in the morning?

Does the teacher beat the child?

2. gurinci 'concerning'

The suffix -nu; -ni is often found with nouns which are followed by the word gurinci 'concerning'. Sometimes a noun without -nu; -ni may be followed by gurinci, but as a rule the suffix can be added freely.

ḍēnni gurinci mīr ikkadik osθāru†
nannu gurinci mīr ikkadik osθār-ā††
ā panni gurinci mīr ēn jepθāru†
parikṣalanu gurinci māṣṭrugār ēm-
aynā cepθār-ā†
manci nīḷlanu gurinci āyann
aduguθānu.
mī wyawahāran gurinci θaruwāθ
ālōcisθānu.

What will you come here for?

Will you come here because of me?

What are you telling me to do?

Will the teacher say anything about the exams?

I'll ask him about drinking water.

I'll consider your business later.

Translation Exercise

A.

- 1 ī pusθakam indiyānu gurinc-ā† 9
- 2 mīru bhōjanānik ewarni pilusθāru† 1
- 3 baḷḷō pillaln inkā kodθ unnār-ā† 10
- 4 mī jīθagādu θappak -undā ekkūwa dabb aduguθādu. 5
- 5 rēpu mīku manci θelugu panθulni pampuθānu. 3
- 6 ī panduni θelugulō mīr ēm antāru† 12
- 7 ī gudini gurinci mī snēhiθulak ēm-aynā θelus-ā† 7
- 8 mīru nannu rēp poṭṭuna bafārlō kalusukontār-ā† 4
- 9 mīr eppudū enṭuku paṭrikalanī nammuθāru† 11
- 10 mī pillalni, ē baḍiki mīr pampuθāru† 6
- 11 ēm pusθakālu mīru nāku indiyā-nunci pampuθāru† 2
- 12 praṭhi rōḷu, poṭṭunnē, grāmasθulu wāri gēḍelanu mā inti munḍara
kaduguθāru. 8

† For the relation between pampu- and pampis-, both meaning 'send', see p. 293.†† nēnu and nuwwu have the forms nan- and nin- respectively before the direct object suffix -nu.

B.

- 1 Whom will you invite to dinner? 2
 2 What kinds of books will you send me from India? 11
 3 I'll send you a good Telugu teacher tomorrow. 5
 4 Will you meet me in the bazaar tomorrow morning? 8
 5 Your servant will certainly ask you for more money. 4
 6 To which school do you send your children? 10
 7 Does your friend know anything about this temple? 7
 8 Every morning the villagers wash their buffaloes just in front of our house. 12
 9 Is this a book about India? 1
 10 Do they still beat children in school? 3
 11 Why do you always believe the newspapers? 9
 12 What do you call this fruit in Telugu? 6

Word List

adugu-	ask; request	θid-	abuse; scold
ayyō	(exclamation of despair)	θīsukon-	take
ādaṣi (pl. ādawāllu)	women (āda 'female' + -ṣi; pl. -wāllu)	ḍuwwu-	comb
ālōcis-	think	nammu-	believe; trust
ellundi	day after tomorrow	pampis-	send
ēm-aynā	anything	pampu-	send
kalusukon-	meet	pilus-	call
kalektaru	collector (district government official)	PELLI-	bride (PELLI 'marriage' + KŪṬURU 'daughter')
kālawa;	canal	pērantamu	women's party; 'hen-party'
kāluwa		pharawā	concern; care; worry
kūra	vegetable	manninḍu	excuse me (imperative, informal)
kod-	strike; beat	mammal-	(adj. form of <u>mēmu</u> before -nu; -ni)
gurinci	about; concerning	mimmal-	(adj. form of <u>mīru</u> before -nu; -ni)
ceruwu	'tank' (artificial body of water)	weṭuku-	seek; look for
jīṭagādu	servant; wage worker (jīṭamu 'wage' + -gādu)	wentruka	hair (of head)
tīcaru	teacher	wyawahāramu	business; affair
		sāri	time; occasion

Lesson XIII

The Verb: Progressive

CONVERSATIONS

- | | |
|---|--|
| <p>A. uḍyōgamu</p> <p>ippudu mīr ēn jēsθ unnāru. inkā badik
eḷθ unnār-ā†</p> <p>lēḍ-andi. ēḍō cinn' uḍyōgam jēsθ
unnānu.</p> <p>alāgā. ēm pan ēmiti†</p> <p>rewinyū-dipārtmantlō, oka seksan-
heddugā unt unnānu.</p> | <p>position; job</p> <p>What are you doing now? Still going to
school?</p> <p>No sir. I have a job.</p> <p>Is that so? What sort of work?</p> <p>I'm head of a section in the Revenue
Department.</p> |
| <p>B. iḷi kāsθa cinna gaḍi.</p> <p>awnu. čāla cinnaḍi.</p> <p>aḍḍ ē māḍram isθ unnāru†</p> <p>nelak iraway aydu rūpāylu.</p> | <p>This is a rather small room.</p> <p>Yes, it's very small.</p> <p>How much rent are you paying?</p> <p>Twenty-five rupees a month.</p> |
| <p>C. θarjuma; θarjuma
 āgandi</p> <p>mī snēhiḍul ēm bhāsa mātlādθ
unnāru- arawa bhāṣ'-ā†</p> <p>aḍ arawan gāḍu. aḍi hinḍi.</p> <p>āyan ēm ant unnāru†</p> <p>oka nimiṣam āgandi. θelugulōki
θarjuma cēsθānu.</p> | <p>translation</p> <p>wait (formal imperative,
see Lesson XVII)</p> <p>What language is your friend talking?
Tamil?</p> <p>That's not Tamil. It's Hindi.</p> <p>What's he saying?</p> <p>One moment. I'll translate into
Telugu.</p> |
| <p>D. sambanḍhamu
 kālaksēpamu;
 kālatsēpamu</p> <p>ī pusθakānikī, mī čaḍuwukī, ēmiti
sambanḍham†</p> <p>ēmhī sambanḍhan lēḍu.</p> <p>ayḍē, enḍuku caḍuwuθ unnāru†</p> <p>ūrikē čaḍuwuθ unnānu. ēḍō
kālatsēpānikī.</p> | <p>relation; connection</p> <p>pastime</p> <p>What's the connection between this book
and your studies?</p> <p>No connection at all.</p> <p>Then why are you reading it?</p> <p>I'm just reading it. For fun.</p> |
| <p>E. ēdusḍānu
 bhōn; hōn</p> <p>enḍuk ēdusθ unnāw†</p> <p>nāku čālā ākal awḍ unnaḍi.</p> <p>sarē. ippudē bhōn cēsḍām.</p> | <p>I cry; I'll cry
(= bhōjanamu)</p> <p>Why are you crying?</p> <p>I'm getting very hungry.</p> <p>All right. We'll eat very soon.</p> |

F. jābu
 wrāsθānu; rāsθānu
 cttika
 kācukontānu
 kōsamu

manninčandi. pan jēsθ unnār-ā†
pharawā lēḍu. ēḍo jābu māθram
 rāsθ unnānu. oka citikalō wasθānu.
mī kōsam bayta kācukontānu.

letter
I write; I'll write
instant
I wait; I'll wait
for

Pardon me. Are you busy?
Quite all right. I'm just writing a letter.
I'll be with you in a second.
I'll wait for you outside.

G. wellu

ēm-andi, ēm ā θonḍara†
manninčandi. kulāsēn-ā†
kaccērik eḷθ unnānu. ippatikē
 ālasam aynḍi.
ayθē wellandi.
osθān-andi. ī wēla sāyinθaram, mī
 intik osθāru.

go (informal imperative,
see Lesson XVII)

Say, what's the hurry?
I beg your pardon. How are you?
I'm on my way to the courthouse. I'm late
already.
In that case go ahead.
So long. I'll be at your house this evening.

H. bayt' elāg unḍi. inkā warṣam kuruṣθ
 unḍā†
awnu. inkā kuruṣθūnē unnaḍi.

How is it outside? Is it still raining?

Yes. It's still pouring.

I. nērcukontānu
 kaḷā-manḍiramu

I learn; I'll learn
Kala Mandira School
(kala 'art' + manḍiramu
'mansion')

mī ammāyki enḥa wayasu†
pannend ēḷlu.
cālā bāgā dāns cēsθunḍē-
awn-andi. baḷḷo nērcukunt unnaḍi.
ē badiki pampisθ unnāru†
kaḷā-manḍirāniki.

How old is your daughter?
Twelve years old.
She dances very well.
Yes. She's learning in school.
To which school are you sending her?
To the Kala Mandira School.

J. bahuṣā; bahuṣē
 pōḥānu
 ḍīpāwāli

perhaps
I go; I'll go
Deepavali; Diwali (a Hindu
holiday in November
when there is great dis-
play of lights and fire-
works)
we perform; we'll perform
hubbub

farupuḥāmu
ḥaḥangamu

namaskāram-andi. anḥa kulāsēn-ā†
awn-andi. mīru†
anḥa kulāsēn-andi.
ṣani-wāram ēn jēsθ unnāru†
nāku ḥelēḍu. bahuṣē sinimāku pōḥānu.
 enḍuk ēmiti.
mīku ḥelēḍ ēmiti. mā ḍīpāwāli
 ā rōfu.

Hello. How are you and your family?
Fine. And you?
Everyone's fine.
What are you doing Saturday?
I don't know. Maybe I'll go to the movies.
Why?
What, you don't know? Our Deepavali is on
that day.



ನಾಟಕ

nāṭakaṭṭe

alāgā† ēn jēsṭāru†
intarnāṣanal-hawslō ēṭō ṭaṭangam
farupuṭām.
enni gantalaku.
sumār enimiṭi gantalaku. mīr osṭār-ā†
ṭappak osṭā.
ayṭē, akkada fūsṭānu.

Is that so? What will you do?
We'll put on something lively at the
International House.
At what time?
At about eight o'clock. Will you come?
Of course I'll come.
Then I'll see you there.

K. elāg unnār-andi-
anṭā kulāsēn-andi. mīru†
mēn gūdā, anṭā kulāsēn-andi.
ī rōj ēn gont unnāru†
ēṭō koncem kūra-gāy'lu kont unnānu.

How are you?
Fine. And you?
We're also well.
What are you shopping for today?
Just a few vegetables.



రీపావళి నాడు రీపాలు వెలిగించడము

rīpāwaḷi nādu rīpālu weliginčadam

Vocabulary Note

Days of the week

āra-wāramu 'Sunday'

āra-wāran nēnu sinimāk eḷṭānu.

I go to the movies on Sunday.

sōm-wāramu 'Monday'

pūjā

worship

sōm-wāram pūj' cēsṭām le'ndi.

On Monday we worship.

mangala-wāramu 'Tuesday'

ṭala-snānamu

shampoo (ṭala 'head' +
snānamu 'bath')

mangala-wāram, ādawāḷḷu ṭala-
snānan cēsṭāru.

On Tuesday the women wash their
hair.

konni prāṇṭhālō, mangala-wāram
manci ḍinan kāḍu.

In some places, Tuesday is not an auspicious day.

buḍha-wāramu 'Wednesday'

cērcu-; cērus-

cause to join; enroll

buḍha-wāram, pillawāṇṇi baḷḷō
cērcuṭhām.
rēp buḍha-wāram.

We'll enroll the boy in school on Wednesday.

Tomorrow is Wednesday.

guru-wāramu; latṣim-wāramu 'Thursday'

ninna latṣim-wāram.
mīru, latṣim-wāram, ikkad
untār-ā†

Yesterday was Thursday.

Will you be here on Thursday?

sukru-wāramu; śukru-wāramu 'Friday'

sukru-wāram, cālā manḍi pūc
cēsṭhāru.

On Friday many people worship.

śeni-wāramu; śani-wāramu 'Saturday'

upōṣamu

fast; abstinence

śeni-wāram, nēn upōṣam untānu.

On Saturday I will fast.

khāḷi

empty; free

śeni-wāram, khāḷi rōfu.

Saturday is a free day.

Grammar Notes and Drill

1. Formation of progressive construction

The Telugu equivalent of the English construction 'be ____ing' may be formed by taking the present-future tense stem (root + -ṭu) and following it with unn-; un- and an appropriate personal ending. Thus

cēsṭh unnānu
ēḍuṣṭh unnāw
pilusṭh unnādu
rāsṭh unnām
cepṭh unnāru
wint unḍi or wint unnaḍi
ṭint unnay

I'm doing
You're crying
he's calling
we're writing
you/he/they are saying
she/it is listening
they (neuter) are eating

The third person feminine-neuter singular of this progressive construction is (in the dialect being studied) usually identical in pronunciation with the third person feminine-neuter of the present-future tense, though in this text we write them in a slightly different manner: for example, cūsṭh unḍi 'she's watching' and cūsṭhunḍi 'she watches'; 'she'll watch.' Instead of cūsṭh unḍi one may also say cūsṭh unnaḍi, which has only progressive meaning. There is still another form: cūsṭhōnḍi, which has only progressive meaning. Other progressive forms, which occur with all the personal endings, are cūsṭh un- and cūsṭhā(w)un-. However, not all of these variant forms are accepted as 'good Telugu' by all speakers of the language. The emphatic suffix -ē; -nē may also be added to the present-future stem, in which case the final vowel of the stem is lengthened: cūsṭhūnē un-.

The present-future stem may also be used before a comma pause, with a meaning like English 'while ____ing.' The subject of this stem form is at the same time the

subject of the main verb of the sentence. Before the comma pause, the stem-final -u may be pronounced either short or long. Thus, for example,

nēn intik osθu, āyanni cūsθānu.;
nēn intik osθū, āyanni cūsθānu.

I'll see him while I'm on the way
home.

This usage of the present-future stem as a present-future non-finite form (compare with past non-finite form, Lesson 15) is more frequent in written Telugu than in colloquial language, and will therefore not be illustrated in the following drill sentences.



మేకలు

mēkalu

iw-wēla, mā māṣṭrugār upanyāsam
ist unnāru.

My teacher is giving a lecture today.

pūrθi

complete

nēnu pani pūrθigā cēsθ unnānu.

I'm finishing the work.

gōla

howling; wailing; fuss

cākali ḍēnni gurinci gōla cēsθ
unnādu†
mī θōta-māl ekkad unt unnādu.
aṭan ēḍō mancigānē unt unnādu.
paniwādu mī gaḍini ḍēnθō kaduguθ
unnādu.

What is the washerman making a fuss
about?

Where is your gardener living?

He's being very nice.

What is the servant using to wash your
room?

amma bidda cēṭulni kaduguθ unḍi.
nīw abbāyn enḍuku θidθ unnāw.

The mother is washing the child's hands.
Why are you scolding the boy?

mēs-

graze; feed (of animals)

mēkalu cetl annī mēsθ unnay.

wānā-kālamu

θummu-

ī wānā-kālanlō, anḍaru θummuθ
unnāru.

nēnu nā snēhiθunṇi weθukuθ unnānu.

cīpuru-gatta

wanta-gaḍini cīpuru-gattaθō†
θudusθ unnāw-ā†

padawa

naḍilō, padawalu ḍālā pōθ unnay.

mulugu-; munugu-

pāḥa padawa muluguθ unḍi.

sāku

wād ēḍō oka sāku cepθ unnādu.

ṣarābu; sarāf

ṣarābu dabbu paḍullō lekka-pedθ
unnādu.

θokku-

kāl θokkuθ unnāru.

eppaṇ-ṇinc akkada pan jēsθ unnādu.

monnati waraku, akkada pani jēsθ
unnādu.††

The goats are eating all the plants.

rainy season (wāna 'rain'
+ kālamu 'season')
sneeze

In this rainy season everyone is
sneezing.

I'm looking for my friend.

broom (cīpuru 'broom' +
gatta 'bundle')

Are you sweeping the kitchen with a
broom?

boat

A lot of boats are sailing on the river.

sink; drown

The old boat is sinking.

excuse

He's making some sort of excuse.

cashier; teller; 'shroff'

The teller is counting the money by
tens.

tread on; step on

You're stepping on my foot.

Since when has he been working there?

He was working there until a few days
ago.

2. Iterative construction

A construction resembling the progressive is composed of a present-future tense stem followed by the present-future form of un-. This construction has iterative meaning: 'keep on _____ing'.

ninḍa

blame; reproach

ā maniṣi, eppudū ninḍalu mōpθ
untādu.

That man is always making accusations.

balla kinḍa, ceyyi pedθ untār-ā†
pāpad eppudū ēdusθ untādu.

Do they take bribes?

ikkadi kukkalu, rāḥri anḥā, moruguθ
untay.

The little boy keeps on crying all the time.

The dogs here keep barking all night.

āwalis-

yawn

klāslō, konḥa manḍ eppudū āwalisθ
untāru.

Some people keep yawning in class.

wiṣayamu

about; matter

† In place of cīpuru-gatta sometimes poraka.

†† monnati, adjective form of monna 'day before yesterday; recently'

praṭhi rōṣu, koṭṭa sangaṭulu, dēśam
viṣayam nērcukunt untām.

ṭhūlnād-

nīw enḍuk aṭanni ṭhūlnādṭ untāw.

aḍē panigā

gōpāl eppud aḍē panigā ṭintū untādu.

bāḍha

biḥḥagādu nannu bāḍha-pedṭ untādu.

ūp-

konṭa manḍi alawātugā† kālḷ ūpṭ
untāru.

gōru

gōr-anṭalu, kond'-anṭalugā cepṭū††
untādu.

pōyincukon-

nāluga ēḷla-ninci wādiggā ṭṭan ḍaggira
pālu pōyincukont unnām.

Every day I keep learning new things
about the country.

scold; revile

Why do you keep on insulting him?

incessantly

Gopal keeps on eating all the time.

pain; annoyance

The beggar keeps bothering me.

swing; shake (transitive)

Some people habitually keep jiggling
their legs.

finger nail

He always makes a mountain out of a
mole hill.

cause to be poured
(See Lesson XXVIII)

We've been getting milk from this man
for four years regularly.

3. -a; -na 'in; on'

a. A small number of nouns are sometimes used with this suffix, which is more
commonly found in the literary dialect. In meaning -a; -na does not differ from -lō.

ūri bayta ceruw unḍi.

pilli

intlō pilli, bayta puli.

īga

pallakī; pallaki

intlō īgala mōṭa, bayta pallakīla
mōṭa.

pīda

intā baytā, ckatē pīda.

sāgu-

aṭṭagār inta, ī āṭalu sāguṭāy-ā†

gawwa

oddu

gawwalu samuḍram odduna†††
ḍorukuṭay.

There's a tank outside the village.

cat

He's a lion outside and a mouse at home.

fly (insect)

palanquin; sedan-chair

He puts up a big front. (lit., In the house
there's the sound of flies, outside that
of palanquins.)

misery; trouble

Everywhere there's the same trouble.

go on; proceed; get on

These things don't go on in the mother-
in-law's house.

seashell

shore

Shells are found on the seashore.

† In place of alawātugā sometimes wādiggā.

†† In place of cepṭū sometimes cewuṭū.

††† In place of odduna sometimes odduni.

naṭi odduna cālā ilḷ unnay.

There are many houses on the river bank.

bakettu
gattu

bucket
edge

bakettu ceruwu gattuna pedṭānu.
kāḷawa gattun ēm unṭi†

I'll put the bucket on the edge of the tank.
What's on the edge of the canal?

maṭhya

middle

naṭi maṭhyana, cinna lank' unṭi.

There's a small island in the middle of
the river.

nadaka

walking

mā ūr og' ganta kāl nadakana†
prayāṇam.

My house is an hour's journey on foot.

b. cēṭa, which may be considered to be cēṭi + -a, has the meaning 'possible';
'within one's power.'

mīk ī pan cēṭ' †† awṭunṭ-ā†
nā cēṭa kāṭ-andi.

Can you do this work?
I can't do it, sir.

4. 'and' construction

To join two or more nouns in a single phrase, in a construction equivalent to the English '___ and ___', the final vowel of each noun is lengthened and non-final pause (,) may follow. (Sometimes instead of lengthening the final vowels, speakers may add a suffix -nu; -nū to each noun of this construction.)

peṭṭalū cinnalū, anṭā ikkadē-
puṭakālū, pensillū, balla mīṭ' unnay.

Everybody's right here, young and old.
The books and pencils are on the table.

Translation Exercise

A.

- 1 nīw aṭi nāku koṭṭagā cepṭ unnāw. 8
- 2 cākali, battal i'kadē uṭukuṭ unnād-ā† 10
- 3 ā manuṣul enṭuk anṭa cinnagā mātlādṭ unnāru† 13
- 4 mīru rendunn-ara gantalaku, mī inti ṭaggir untār-ā† 4
- 5 wantawād ewarṭṭ mātlādṭ unnādu† 15
- 6 pillalu baḷḷō ēn jaṭuwuṭ unnāru† 2
- 7 mīr ewarni weṭukuṭ unnāru† 7
- 8 wānā-kālanlō, māmidī-pandlu ṭorukuṭāy-ā† 5
- 9 mī pillawādu badik enṭuk ālasyangā wasṭ untādu† 9
- 10 bīṭawādi gudiṣe kālṭ unnaṭi. 3
- 11 wādu pāṭa puṭakālu kont unnādu. 14
- 12 hinṭū-ṭeṣānni gurinci, cāla wiṣayālu nērcukunt unnār-ā† 1
- 13 gāli wākilni ṭerusṭ untunṭi.††† 6
- 14 ippudu bhōn jēst unnār-ā† 11
- 15 sāmān anṭā ī bandlō pedṭ unnāw-ā† 13

† In place of nadakana sometimes nadakani.

†† In place of cēṭ sometimes cēṭan (for cēṭani).

††† gāli 'wind; breeze'

B.

- 1 Are you learning many things about India? 12
- 2 What are the children studying in school? 6
- 3 The poor man's hut is burning. 10
- 4 Will you be at your house at 2:30? 4
- 5 Are mangos available in the rainy season? 8
- 6 The wind keeps opening the gate. 13
- 7 For whom are you looking? 7
- 8 You're telling me that for the first time. 1
- 9 Why does your boy keep coming late to school? 9
- 10 Is the washerman washing the clothes right here? 2
- 11 Are you having your meal now? 14
- 12 Why are those people talking so quietly? 3
- 13 Are you putting all the luggage in this car? 15
- 14 He's buying old books. 11
- 15 Who is the cook talking with? 5

Word List

aḍē panigā	incessantly	ṭarjuma;	translation
āgandi	wait! (formal imperative, see Lesson XVII)	ṭarjuma	
āwalis-	yawn	ṭid-	scold
uḍyōgamu;		ṭudus-	sweep; wipe
ujjōgamu	job; position	ṭummu-	sneeze
upanyāsamu	speech	ṭūlnād-	scold; revile
upōṣamu	fast; abstinence	ṭokku-	tread on; step on
ūp-	shake (tr.)	ṭīpāwālī	Diwali; Deepavali (Hindu holiday)
ēdus-	cry; weep	nadaka	walking
oddu	shore	ninōa	blame; reproach
osṭā	(colloquial for <u>osṭānu</u>)	nērcukon-	learn
kadugu-	wash	padawa	boat
kaḷā-	Kala Mandira School	pillī	cat
manḍīramu	(kaḷa 'art' + <u>manḍīramu</u> 'mansion')	pīda	misery; trouble
kācukon-	wait	pūrṭi	complete
kālakṣēpamu	pastime	ped-	put (a wide range of mean- ings, depending on context)
kurus-	rain	poraka	broom
kōsamu	for; on account of	pō-	go
khāli	empty; free	pōyincukon-	cause to be poured (see Lesson XXVIII)
gattu	edge	bakettu	bucket
gawwa	seashell	bayta	outside
gōru	finger nail	bahuṣā;	perhaps
gōla	howling; wailing; fuss	bahuṣā	
citika	instant	bāḍha	pain; annoyance
cīpuru-gatta	broom (cīpuru 'broom' + gatta 'bundle')	bhōn; bōn	meal (variant of <u>bhōjanamu</u>)
cērcu-;	cause to join; enroll	maḍhya	middle
cērus-		manḍīramu	mansion
fābu	letter	mulugu-;	drown; be immersed
farupu-	perform	munugu-	
dāns	dance	mēka	goat
ṭaṭangamu	show; 'shindig'		

mēs-	graze	wiṣayamu	about; matter
morugu-	bark	weṭuku-	seek; look for
mōp-	impute	weḷḷu	go! (informal imperative, see Lesson XVII)
rāṭri	night	ṣarāḥ;	cashier; teller; 'shroff'
rās-; wrās-	write	ṣarābu	
wādika	custom; habit	sambanḍhamu	connection; relation
wānā-	rainy season (wāna 'rain'	sāku	excuse
kālamu	+ kālamu 'time')	sāgu-	go on; proceed; get on
wiṣēṣamu	special thing; particular		

Lesson XIV

The Verb: Conditional

CONVERSATIONS

- A. wasθē
uncu- if one comes
keep
ēm-andi, ī bandlō sθalam unōā†
awn-andi. θwaragā osθē, unōi. mī
kōsam unōuānu. Pardon me. Is there a seat in this car?
Yes. There is, if you come quickly. I'll
hold it for you.
- B. welθē
kanipisθunōi if one goes
it is visible; it'll be visible
ēm-and-ōy. battala kotl ē wayp
unnay† Pardon. Which way are the cloth
shops?
edama wayp elθē, bajāru kanipisθunōi. If you go to the left you'll see the bazaar.
akkada konni battala kotl unnay. There are several cloth shops there.
- C. θirigiθē if one turns
kriṣṇa-mūrθigār ill ekkad-andi†
samīpanlōnē-kudi cēθi waypu
θirigiθē, rendō illu.† Where is Krishnamurthy's house?
It's right nearby. If you turn right, it's the
second house.
- D. gētu
gundā; gunda gate
through
ēm-andi-mēm ī ūrik koθθa.
kālējī ekkad unōi†
kālējī, mayōānam wenakanē unōi.
mayōānam ekkada† Pardon. I'm new to this place. Where is
the college?
The college is just behind the maidan.
Where's the maidan?
If you go through this gate you'll see the
maidan.
- E. rikṣā
θīsukuntē rickshaw
if one takes
kaccērī ekkad unōi†
ikkaṇ-ṇinci cālā ōūram-andi.
enθa ōūram. Where's the courthouse?
It's very far from here.
How far?
It's about half a mile. It's best if you take
a rickshaw.
- F. rūpāyn-ara
isθē one and a half rupees
if one gives
ēm-ōy. rājā-hōtal enθa ōūram†
cālā ōūram-andi. Say. How far is the Rajah Hotel?
It's very far.
How much is 'very far'?
About three miles.

† samīpamu 'proximity'

alāgā† enθa θīśukontāw†
rūpāyn-ar' isθē, sari.

sarē gāni, mup-pāwal isθānu.

G. ayθē

ippudu bayt' elāg unōi†
inkā warṣam kurusθ unnaōi.
alāg ayθē, godugu θīśukontānu.

H. untē

paōi rūpāyl app isθār-ā†
cūsθānu. pettelō dabb untē, isθānu.

I. pillisθē
cūsθē

ī sāmān anθā mīōā†
awnu. cālā baruwu.
pharawā lēō-andi. bantrōθunu
pillisθē, wādē cūsukuntādu.
wāpni cūsθē, pampisθār-ā†
θappak-andi.

J. sanθōṣamu
mella
mātlādθē

wīru mā snēhiθulu mistar stānli.
cālā sanθōṣam.
mī snēhiθulaku θelugu θelus-ā†
manam mellagā mātlādθē, ēōō
koncen θelusθunōi.

K. θerisθē
gāl
θadusθunōi
wāna
θadisθē

ī gaōilō cālā wēdigā unōi.
kitiki θerisθē, gāl osθunōi.
wān' inkā gurisθē, anθā θadustunōi.
θadisθē, θadusθunōi-

L. nawwu-
nawwiθē
pad-

mīku θelugu θelus-ā†
ēōō koōōigā.
ayθē kāsθa mātlādθār-ā†

Is that so? How much do you want?
It'll be all right if you give a rupee and
a half.

It's nice, but I'll give you twelve annas.

(lit. 'if it becomes')

How is it outside now?
It's still raining.
In that case I'll take an umbrella.

if there is

Will you lend me ten rupees?
I'll see. If there's any money in the box
I'll give it to you.

if one calls
if one sees

Is all this luggage yours?
Yes. And it's very heavy.
Don't worry. If you call the orderly,
he'll look after it.
If you see him, will you send him along?
Certainly.

pleasure; joy
slow; soft; low
if one talks

This is my friend Mr. Stanley.
Pleased to meet you.
Does your friend know Telugu?
If we talk slowly he'll get some of it.

if one opens
wind; breeze
it will get wet
rain
if it gets wet

It's very hot in this room.
There'll be a breeze if you open the window.
If it's still raining, everything will get wet.
If it gets wet, so it gets wet.

laugh
if one laughs
fall (wide range of mean-
ings depending on con-
text)

Do you know Telugu?
Just a bit.
Then will you say something?



nēn θelugu ikkada mātīlādθē, anθā
nawwuθāru.
wāḷḷu nawwiθē, nawwuθāru- wāḷḷa
pandlē bayta padθay.

If I talk Telugu here, everybody will
laugh.
Let 'em laugh. They'll be the ones who
look silly. (that is, their teeth will
fall out.)

M. kāka
ghōramu
nēn āyanaku θelugulō uθθaran rāsθē,
arōham awθunōā†
kāk' ēn†
enōuk antē, nā θelugu ghōrangā
untunōi.

not becoming (see Lesson
XXIV)
horrible; terrible
If I write a letter to him in Telugu, will
he understand it?
Why not?
Because my Telugu is terrible.

N. uduku
moθθamu
ays
balē
rasamu
spensar
āgu-

heat
total; the whole
ice
good (exclamation)
flavor; juice
Spencer's (a chain of res-
taurants in south India)
stop (intransitive)

ī rōḷu cālā uduggā unōi.
awn-andi. moθθam mīōē, ī māsam†
anθā alāgē untunōi.
kitikīl annī θerisθē, koncem bāg'
untunōi.
bitraguntalō koncem ays θīsukuntē,
bāg' untunōi.

It's very hot today.
Yes. On the whole, this month is all
like that.
If all the windows are opened it'll be a
little better.
We might get some ice in
Bitragunta.

† māsamu 'month'

balē. ɔ̃ānθō kūdā, koncem nimma-
rasam θīsukontām.
spensarlōk e|θē, nimma-rasam
ɔ̃orukuθunōi.
alāgā† bandi enθa sēp āguθunō
ēmiti.
ō, ɕālā sēp untunōi.†
balē.

Good. And in addition we'll get some
lime juice.
If you go into Spencer's you can get
lime juice.
Is that so? How long will the train
stop?
Oh, it'll be a long time.
Fine.

O. ɔ̃orikiθē

if available

māmidi-pandlu θesθār-ā†
ɕawggā ɔ̃orikiθē, alānē ɔ̃esθānu.

Will you bring mangoes?
I'll bring some if I can get them cheap.

Vocabulary Notes

In place of kanipisθunōi in conversations B and D some speakers (Rajamundry) prefer the phrase kana padθunōi (see Lesson XVIII, Conversation C).

Grammar Notes and Drill

Formation of conditional

The conditional may be formed by adding the suffix -θē; -tē to the verb root. The conditional forms are not inflected.

Present-future

untānu
we|θānu
pōθānu
cēsθānu
cūsθānu
rāsθānu
wintānu

Conditional

untē
we|θē
pōθē
cēsθē
cūsθē
rāsθē
wintē

Roots of more than one syllable whose non-initial vowels are u in the present-future forms replace these vowels with -i-.

Present-future

θāguθānu
ɕaɔ̃uwuθānu
ēdusθānu
pilusθānu

Conditional

θāgiθē
ɕaɔ̃iwiθē
ēdisθē
pilisθē

The root aw- 'become' most often replaces -w- with -y-, although some speakers may add the conditional suffix to the unchanged root.

awθānu

ayθē; awθē

Verbs like kalusukon- 'meet', cūsukon- 'look after', although they have variants kalusukun- and cūsukun- respectively, do not show this alternation between -u- and -i-. (These verbs are, moreover, not composed of a single root each. See Lesson XXVIII.) Their conditionals are formed by adding tē directly to the verb base.

kalusukontanu;
kalusukuntānu
cūsukontanu;
cūsukuntānu

kalusukontē;
kalusukuntē
cūsukontē;
cūsukuntē

† sepu 'time'

Two verb bases which behave very much like the verbs ending with *-kon-*; *-kun-*, but which may be regarded as single roots, are the verbs *kūrċun-*; *kūrċon-* 'sit down' and *nunċun-*; *nunċon-* 'stand'.

kūrċuntānu nunċuntānu	kūrċuntē nunċuntē
pustakam ikkad untē, θappaka ċaḍuwuθānu.	If the book is here I'll certainly read it.
lōpala	inside; interior
kārlo sθalam untē, wāḷḷ anθā lōpalik osθāru.	If there's room in the car they'll all come in.
nāku pan ekkuwagā untē, koncem āḷasyangā wasθānu.	If I have a lot of work I'll be a bit late.
mī ḍaggira godug untē, koḍḍigā istār-ā†	If you have your umbrella, may I have it for a little while?
warṣanlō ādθē, pillalaku jalub osθunḍi.	If the children play in the rain, they'll catch cold.
uθsawamu mugus-	festival end; be finished
uθsawam mugisθē, ḍūkānāl annī khāḷigā untay.	If the festival ends, all the shops will be empty.
ekku-; ek- irugu-; wirugu-	go up break (intr.)
mīr anθā kārlo ekθē, kār iruguθunḍi.	If you all get in o the car, it'll fall apart.
māyamu	disappearance
mīr intlōk eḷθē, iwi anni māyam awθay.	If you go into the house, all these things will disappear.
oḍalēs-; waḍalēs-	leave; take off; untie
mīr akkada ceppul oḍalēsθē, nāk abhyanθaran lēḍu.	I have no objection if you leave your sandals there.
munḍu ċūsθē, nuyyi- wenaka ċūsθē, goyyi.	If you look in front there's a well; if in back, a pit.
asalu	real; really
wāṇṇ adigiθē, asalē kāḍ antādu.	If you ask him, he'll surely say 'no'.
kās-; gās- kāsinī	bear (as a fruit tree does) a few; some
māmidī-cettu kāyḷu gāsθē, mīk kāsinī pampisθānu.	If the mango tree bears fruit I'll send you some.
kūrċon-; kūrċun-	sit down
ī pettelu kinḍa-pedθē, mēm kūrċuntām.	We'll have seats if these boxes are put down.
bāgu-pad-	get fixed (bāgu 'good con- dition' + pad-; see Lesson XXVIII.)

iwi bāgu-padθē, anθā bāg' untunθi.

mā snēhiθudu θelugu mātīlādθē,
mīk anθā θelusθundā†
mīru sariggā kūruntē, māk kūda
sθalam untunθi.

nindu-
gāre
cēθu

kadupu nindiθē, gārel cēθu.

ūrukun-; ūrukun-

nuww ūrukuntē, anni sangaθulu
cepθānu.

pandu-

warṣālu cāla kurisθē, anθā bāgā
panduθunθi.

kalus-

man' iḍḍaram rēp poḍḍuna kalisθē,
bāg' untunθi.
mīr āmeθō cepθē, θelusθundā†
θelisθē, θelusθunθi.

āyana bhārya† θelugu nērcukuntē,
bāg' untunθi.

anukun-; anukun-

nēn ilāti pan jēsθē, wād ēm
anukuntādu†
kitikīlu mūsθē, wēdigā untunθi.

ēm-annā
fotō

mimmalni fotō θisθē, ēm-annā
anukuntār-ā† ††
ā panni gurinci mīr ēn cepθē,
aḍi cēsθānu.
mīr ī pusθakan cāḍiwiθē, ḍakṣina-
hinḍū-ḍēsānni gurinci cālā
wiṣayālu nērcukontāru.

If these things are fixed up everything
will be fine.

Will you understand everything if my
friend talks Telugu?

If you sit properly there'll be room for
me too.

be filled
kind of cake
bitter

If you've filled your belly, even gare
cakes are bitter.

keep silent

If you keep quiet I'll tell you everything.

grow; become ripe

If there's plenty of rain everything will
grow well.

meet

It'll be nice if the two of us meet early
tomorrow morning.

If you tell her, will she understand?

If it gets to be known, it'll be known (and
no help for it).

It'll be good if his wife learns Telugu.

think; suppose

If I do this sort of job, what will he
think?

If you close the windows, it'll be warm.

(= ēm-aynā 'anything')
photograph

Do you mind if I take your picture?

I'll do whatever you want me to do about
that.

If you read this book, you'll learn a lot
about South India.

Translation Exercise

A.

1 nēnu nijan jepθē, mīru nannu nammuthār-ā† 4

† bhārya is ordinarily not used when addressing the woman's husband. Instead mī āwide or mī wāllu is used. Similarly mī wāru is preferred to mī bharṭa or mī bharṭagāru.

†† θis- 'take; remove; lessen; open'

- 2 rāṇri cāl ekkuwagā untē, man' anḍariki jalub osṭunḍi. 7
 3 mī abbāy ṭwaragā osṭē, wāṇṇ ī rōju cūsṭānu. 8
 4 warṣam inkā kurisṭē, godugu ṭisukontādu. 2
 5 nēnu pani pūrṭigā cēsṭē, mīṭṭ wasṭān-andi. 12
 6 dabbu lekka-pedṭē, bāg' untunḍi. 3
 7 mā kārū ṭwaragā bāgu-padṭē, mēm prayāṇan jēsṭām. 5
 8 biddak ākal ayṭē, nuww ēn jēsṭāw† 9
 9 mīru nā kōsam kās' sēpu kācukontē, nēnu mīku sahāyan jēsṭānu. 1
 10 wantawādu mana mātalū wintē, wād iṭ anṭā anḍariki cepṭādu. 6
 11 ī sāmānu kinḍa-pedṭē, nāk kūda stalam untunḍi. 10
 12 mā sāmān ikkada waḍalēsṭē, ewaru cūsṭāru† 11

B.

- 1 If you wait a little while for me, I'll help you. 9
 2 If it's still raining, I'll take an umbrella. 4
 3 It will be well if you count the money. 6
 4 Will you believe me if I tell the truth? 1
 5 If our car is fixed quickly, we'll take a trip. 7
 6 If the cook hears us talking, he'll tell everything to everybody. 10
 7 If it's very cold at night, we'll all catch cold. 2
 8 If your boy comes soon, I'll see him today. 3
 9 What will you do if the child gets hungry? 8
 10 If you put down this luggage, I'll also have room. 11
 11 If I leave my luggage here, who will look after it? 12
 12 If I finish work, I'll come with you. 5

Exercise

- | | |
|--|---|
| 1 ṭwaragā _____, bāg' untunḍi. | (go, come, say, speak, give) |
| 2 nēnu mūd rūpāyḷu _____, sarēn-ā† | (give, take, ask, bring) |
| 3 kālējī mayḍānam _____ unḍi. | (behind, near) |
| 4 mī māstrugāru gaḍilō _____,
nēn ikkadē kācukuntānu. | (be, read, write, take some rest) |
| 5 nēn ṭelugu _____, ēn lābham- | (study, learn, speak) |
| 6 mīr akkada _____, bantrōṭunu
pilusṭānu. | (stay, wait, sit) |
| 7 nā ḍaggira dabb untē, ṭappaka _____ | (give, go, come) |
| 8 wāḷḷak ok' uṭṭaram cīti _____,
ṭappak osṭāru. | (write, send, give) |
| 9 wādu _____, pusṭakāl annī
isṭām. | (comes, asks, does the work,
reads Telugu) |
| 10 _____ antē, _____ ē- | (choultry, table, pen, book, park) |
| 11 kitiki _____, hāyigā† untundi. | (open, close) |
| 12 mayḍānanlōk _____, hāyigā
untundi. | (go, come) |
| 13 mayḍānanlō _____, hāyigā untundi. | (take a walk, sit down, rest) |
| 14 kitikīlu _____, gaḍ anṭā
ṭadusṭunḍi. | (open) |

† hāyigā 'nicely; comfortably'

Word List

anukon-	think; suppose	ghōramu	horrible
ays	ice	cēṣu	bitter
asalu	real; really	ṭadus-	get wet
āgu-	stop (intr.)	ṭirugu-	turn; wander
wirugu-;	be crushed; break (intr.)	nawwu-	laugh
irugu-		nindu-	be filled
uduku	heat	nimma-	lime juice (nimma 'lime' +
unṣu-	place; keep	rasamu	rasamu 'juice')
ūrūkon-	keep silent	pad-	fall (wide range of mean-
ekku-; ek-	go up; get on;		ings depending on
	climb aboard		context)
ēm-annā	(= <u>ēm-aynā</u> 'anything')	pandu-	grow; become ripe
oṣalēs-;	leave; take off; untie	pallu	tooth
waḍalēs-		fotō	photograph
kadupu	belly; stomach	batta	cloth
kana pada	be seen (see Lesson	balē	Great!; Splendid!
	XVIII)	bāgu-pad-	get fixed (<u>bāgu</u> 'good
kanipis-	appear		condition' + <u>pad-</u> ;
kalus-	meet		see Lesson XXVIII)
kāka	not being; not becoming	māyamu	disappearance
	(see Lesson XXIV)	mugus-	end; be finished
kās-; gās-	bear (as a tree fruit)	mella	slow; low; soft
kās' sepu	a little while (<u>kāsṭa</u> +	moṭṭamu	total
	<u>sēpu</u>)	rasamu	flavor; juice
kūrṣun-;	sit down	rikṣā	rickshaw
kūrṣon-		rūpāyn-	one and one-half rupees
gāre	a kind of cake	ara	
gāli	wind; breeze	lōpala	inside; interior
gundā;	through	wāna	rain
gunda		sanṭōṣamu	pleasure; joy
gētu	gate	hāyigā	nicely; comfortably

Lesson XV

The Verb: Past Non-finite

CONVERSATIONS

A. welli

ēm-andi. iṣi kamala.† ōelugu
panṭulugār akkad unnār-ā†
oka nimisam. welli cūsṭānu.
manciṭi.
panṭulugār ippudē osṭ unnāru.

having gone

Hello. This is Kamala. Is the Telugu
professor there?
One moment. I'll go and see.
Thank you.
The professor is coming just now.

B. cēṭilōṭi

ēmiti bābu, mī cēṭilōṭi† āṇḥra-
paṭrik-ā†
awnu. mīr anṭā kūrēuntē, anni
sangatulū cāṭiwi cepṭānu.

something in the hand
(cēṭilō 'in the hand' +
-ṭi)
having read

Pardon sir, what's that in your hand?
The Andhra Patrika?
Yes. If you'll sit down, I'll read out all
the news to you.

C. cēsi kūrēunnāwu

ṭrāgi; ṭāgi

ēmiti† pani pūrṭi cēsi kūrēunnāw-ā†
ān. pūrṭi jēsi, mūdu gantal aynṭi.
ayṭē, ink' ēn jēsṭāw†
hōṭaliki welli, kāfi ṭāg osṭānu.

having done
you are sitting (see
Lesson XVI)
having drunk

What? Have you finished your work, that
you're sitting around like this?
Yes. I finished three hours ago.
Well, what'll you do next?
I'll go to the restaurant and have some
coffee.

D. jatkā-wālā

ṭisuku; ṭisukoni
pōn iyyi; pōn iyi;
pōn ī

ēm-ōy, jatkā-wālā. rājā-hōṭalku
ṭisuk eṭṭāw-ā†
alāgē. gāni, enimiṣ aṇālu.
enṭa ḍūram ēmiti.
cālā ḍūram. sumār oka maylu.
sarē. pōn ī.

driver of a vehicle called
the 'jatkā'††
having taken
let go (see Lesson XXI)

Hey jatkawala. Will you take me to the
Rajah Hotel?
All right. But that'll be eight annas.
How far is it?
Very far. About a mile.
O.K. That'll be all right.

† Kamala is herself speaking.

†† a jatkā may also be called a gurra-bandi (gurramu 'horse' + bandi 'vehicle')

E. kūjā

pot; pitcher

manci nīl ekkad unnay.
ippudē kūjā θisukon osθānu.

Where's the drinking water?
I'll bring a pitcher right away.

F. wrāsi; rāsi

having written

intik uθθaran rāsi, en nāl awθunθi†
appudē mūṇ ṇel' aynθi.

How long is it since you've written a letter home?
By now it's three months.

G cēri

having reached;
having joined
(= enni 'how many?')
of course

en
gā

mī wādu kālējīlō cēri, en nāl aynθi.
en nāl ekkada† ī ēdē gā-

How long is it since your son entered college?
What do you mean 'how long'. It's just this year.



2 8

peḷli

H. pendli; peḷli
pilici

marriage; wedding
having called

ekkaṇ-ṇinc osθ unnāru†

Where are you coming from?

rāmā-rāwgārni, pendli-bhōjanāniki
pillic osθ unnānu.
ewari pendli†
mā abbāyōē-

I've just been to invite Rama Rao to a
wedding feast.
Whose wedding?
Our son's, of course.

I. ōigi
 cūsi; cūci
 cūci rāka

having gotten down
having seen
not having seen (see
Lesson XXIV)

ippudē bandi ōig osθ unnānu.
mana wāḷḷ anḍarni cūc osθ unnār-ā†
cūci rāk' ēn† anḍarni cūs osθ
unnānu.

I'm just now coming from the train.
Did you see all our relatives?
Why wouldn't I see them? I saw all of
them.

J. ēm-andi. ī wīḍhi pēr ēmiti†

iḍi, gōpāla-wīḍhi. ewari kōsam
 cūsθ unnāru†
kriṣṇa-mūrṍigār ill ekkad-andi.
saṁpānlōnē- nērugā welli, edama
waypu ṍirigiṍē, rendaw illu.

I beg your pardon. What's the name of
this street?
This is Gopala Street. Whom are you
looking for?
Where is Mr. Krishnamurthy's house?
It's right nearby. If you go straight ahead,
then turn left, it's the second house.

K. ṍāḷamu
 wēs-

 ṍirigi
 ēm annān-ā
 ceppi

lock
put (this verb has a wide
range of meanings)
having turned
(mark of rhetorical question)
having said

intlō, wāḷḷ ewarū lēru.
ṍāḷam wēsī, anṍā sinimāku welṍ
unnāru.
ayṍē, enni gantalaku ṍirig osṍāru†
nāṍō ceppi pōṍār-ā, ēm annān-ā.

None of them are at home.
They locked up the place and are off to
the movies.
At what time will they return?
Do you think they'd tell that to me?

L. adigi

ī gāḷul asal bangāramēn-ā†
nann adig ēn lābham† nēnu kamsālṇi
kāḍu.

having asked

Are these bangles genuine gold?
What's the use of asking me? I'm no
goldsmith.

M. ani

(indicates quotation;
literally 'having said')

mī pēr ēmit-andi†
rāḍhā-kriṣṇa-mūrṍi.
mimmaḷn elā pilusṍār ikkada†
nannu mūrṍigār ani pilusṍāru.

What's your name?
Radha Krishnamurthy.
How do people address you here?
They call me 'Mr. Murthy.'

Grammar Notes and Drill

1. Formation of past non-finite

The past non-finite is composed of a verb root and the suffix -i.

a. Most one-syllable verb roots are identical in form in the present-future, the conditional and the past non-finite.

present-future	conditional	past non-finite
cēsθānu	cēsθē	cēsi
cūsθānu	cūsθē	cūsi (cūci)
rāsθānu	rāsθē	rāsi
cērθānu	cērθē	cēri
antānu	antē	ani
wintānu	wintē	wini
pōθānu	pōθē	pōyi

b. Verb roots which contain non-initial -u vowels that are replaced by -i in the conditional also have -i vowels in the past non-finite.

present-future	conditional	past non-finite
θāguθānu	θāgiθē	θāgi
adugaθānu	adigiθē	adigi
čaḍuwuθānu	čaḍiwiθē	čaḍiwi
θiruguθānu	θirigiθē	θirigi
uθukuθānu	uθikiθē	uθiki

The root aw- replaces -w- by -y- in both conditional and past non-finite forms.

awθānu	ayθē (awθē)	ayi
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c. Some verbs, whose root forms in the present-future are usually pronounced with single final consonants, end with doubled consonants in their past non-finite forms.

present-future	conditional	past non-finite
welθānu	welθē	welli
cepθānu	cepθē	ceppi

d. Some roots which terminate in -s- in the present-future and conditional have either -c or -cc in the past non-finite.

pilisθānu	pilisθē	pilici
lēsθānu	lēsθē	lēci
θadusθunḥi	θadisθē	θadici; θadisi
ēdisθānu	ēdisθē	ēdici
wasθānu	wasθē	wacci
θesθānu	θesθē	θecci
isθānu	isθē	icci

e. Some verbs with roots ending in -d in the present-future and conditional forms replace d by tt in the past non-finite.

kadθānu	kadθē	katti
kodθānu	kodθē	kotti
kudθānu	kudθē	kutti
pedθānu	pedθē	petti

f. Verbs ending in -is in the present-future and conditional sometimes end in -inc in the past non-finite form.

present-future	conditional	past non-finite
kanipisθunḍi āwalisθānu	kanipisθē āwalisθē	kanipinci āwalinci

g. The verb un- 'be' forms its past non-finite irregularly.

untānu	- untē	undi
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h. Verbs ending in -kon- form both a regular past non-finite ending in -koni and an irregular one ending in -ku. (See Lesson XXVIII)

θīsukontānu	θīsukontē	θīsukoni; θīsuku
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2. Place of past non-finite in sentences

The non-finite verb forms are used in two places in the Telugu sentence: they terminate subordinate clauses, and in main clauses they occur just before other verbs.

a. Terminating subordinate clauses

kalō ganjō	a quick bite of food (<u>ganji</u> 'water in which rice was boiled')
kalō ganjō ḍāgi, paniki weḷṭhām.	We'll take some gruel and then go to work.
θanḍanamu	awkward dance
wādu θāgi θandanāl ādθ† unnādu.	He's dancing drunk.
badik anṭa θonḍaragā weḷḷi, abbāy	After going to school in such a hurry, the
ūrikē θiruguṭādu.	boy will just loaf about.
kottuku weḷḷi, mīr ēn gontāru†	What are you going shopping for?
nānnagāru munḍugā lēci, snānan	Father got up first and is taking a bath.
jēsθ unnāru.	
manam ī ūḷḷō undi, ēn jēsθām†	What will we do in this town?
kunda	pot
pāra-bōs-	pour off (<u>pāra</u> - 'to flow' + <u>pōs</u> - 'pour')
kunda kadigi, nīḷḷu pāra-bōsθāru.	They'll clean the pot and pour off the water.
padukon-	lie down; go to bed
pillalu bhōn cēsi, padukuntār-ā†	Will the children eat and go to bed?
ḥātuku	aside
rahasyamu	secret
ā mātagādu ninnu ḥātuku pilici, ēḥō	That tongue-wagger will call you aside and
rahasyam cepṭādu.	tell you some secret or other.
ī miḍḍe katti, paḍi samwaṭsarāl	It's getting on ten years since this house
awṭ unnaḍi.	was built.
bābu kamalaṭhō mātlādi, wasṭādu.	Babu will come after he's talked with Kamala.

† In place of ādθ sometimes ēsθ.

būdiṭṭa

kāyṭānni kālci, būdiṭṭanu nīlō
kalupuṭ unnāru.

ashes

He burnt the paper and is mixing the
the ashes in the water.

In all but one of the preceding sentences the non-finite and the main verbs share the same subject, so that each complex sentence may be derived from a pair of simple sentences which have the same subject. Thus,

kottuku weḷḷi, mīr ēn gontāru† = mīru kottuku weḷṭāru. + mīr ēn gontāru†

The only sentences having both non-finite and finite verbs for which this is not true are sentences in which the main clause is an expression of time, as in the sentences:

ī miṭṭe katti, paḍi samwaṭsarāl awṭ unnaḍi.
pūrṭi jēsi, mūdu gantal aynḍi. (Conversation C)
intik uṭṭaran rāsi, en nālḷ awṭunḍi† (Conversation F)
mī wādu kālējīlō cēri, en nālḷ aynḍi. (Conversation G)

b. In phrases with following verb

konṭa sēpatlō ṭirigi wasṭāru.
dabb untē, konda mīṭa kōṭi ṭigi
wasṭunḍi.
nēn akkadik eḷḷi, wālḷaṭō mātḷād
osṭānu.
ī uṭṭaram wālḷak icci, kās' sēp āgi
wasṭānu.
mīk kanipinci weḷṭānu.

He'll be back in a few minutes.
If you have money the world is your
cyster.
I'll go there and talk with them, and
then come.
I'll give them this letter, stay a little
while and come.
I'll present myself to you and then go.

mannis-
widus-
ped-

excuse; pardon
let go of; leave; give up
put

ī sārī ninnu manninci, widici pedṭ
unnānu.
mā ammayki pūḷ ṭeccī pedṭāw-ā†

I'm letting you off this time.
Will you bring flowers for my daughter?

3. pō- and wēs- as auxiliary verbs

The verbs pō- and wēs- are frequently used in close combination with the past non-finite. In such constructions pō- and wēs- do not have their usual meanings. Sometimes they appear to add nothing to the meaning of the non-finite verb; sometimes they indicate that whatever is denoted by the non-finite verb is regarded as a completed event. (perhaps because of this meaning it may be expected that as auxiliary verbs of this kind pō- and wēs- are most often used in the past tense, for which see Chapter 16.)

ṭādu ṭeguṭunḍi.
ṭādu ṭegi pōṭunḍi.
mēkalu cetlu mēsṭay.
mēkalu cetlu mēsi pōṭay.
wādu gaḍi kaduguṭādu.
wādu gaḍi kadigi pōṭādu.

The rope will break.
The rope will break.
The goats will eat the plants.
The goats will eat up the plants.
He'll wash the room.
He'll wash the room.

ṭolugu-

step aside

koḍḍigā pakkaku ṭoluguṭār-ā†

Will you please step aside?

koṣṣigā pakkaku ṭoligi pōṭār-ā†

snēhamu
cedi pō-

wādi snēham batti, mā abbāy cedi
pōṭādu.

mā intiki mīr eppud occi pōṭāru† †

anḍuk ani

kāyṭālu ṭadisi pōṭay. anḍuk ani,
wātni sancilō pedṭāw-ā†
nā kalānni balla mīṭa petti pōṭār-ā†
ā balla bāgā lēṣu. tudisi pōṭāw-ā†

ṭindi-pōṭu
kājēs-

ā ṭindi-pōṭ anṭā kājēsi, welli
pōṭādu.

ṭās-

nā ṭaggira dabbu ṭāci petti, ṭīsukon
elli pōṭ unnādu.
cinn' abbāy, gādiṭal ṭōlṭādu.
cinn' abbāy, gādiṭal ṭōl ēṣṭādu.
bafārik elli, ṭadisi pōy oṣṭānu. intik
occi, battal annī ā ēṣṭānu.
battal uṭiki, ā ēṣṭ unnādu.

kāwili; kāyli

ṭākali battal ā ēsi, abbāyni kāwili
pedṭādu.

4. Past non-finite + un-

The past non-finite also occurs with forms of the verb un(n)-. With the present-future form the construction denotes an event that probably happened in the past; with the past form unn- the construction is in general equivalent to the English so-called 'present perfect'.

wād intik elli untādu.
wād intik elli unnādu.
nēn ā sinimā cūsi untānu.
nēn ā sinimā cūsi unnānu.
ippudē paṇi cēsi unnānu.
oka wēla, nēnē ā ṭappu paṇi cēsi
untānu.
inṭaka munṭu, nēnu mimmaln ekkadō
kalusukon untānu.

manassu; manasu
noppis-

Will you please move a bit off? (Somewhat
more emphatic than preceding sentence)

friendship
get spoiled

Our boy will be spoiled by his friendship
with that fellow.

When will you come to our place?

so; things being so

The papers will get wet. So will you put
them in the bag?

Will you put my pen on the table?

That table isn't clean. Will you wipe it off?

glutton
finish; use up

That glutton will take everything and go
off.

hide

He left some money with me for safe
keeping and is now taking it away.

The little boy will drive away the donkeys.

The little boy will drive away the donkeys.

I'll come back from the bazaar soaking wet.

I'll come home and dry all my clothes.

He washed the clothes and is spreading
them to dry.

guard; watch

The washerman will spread the clothes to
dry and put the boy to watch them.

He's probably gone home.

He's gone home.

I may have seen that picture.

I've seen that picture.

I've just now done the work.

Perhaps it was I who made that
mistake.

I may have met you somewhere
before.

mind; feelings
cause pain

† In place of pōṭāru sometimes welṭāru.



చాకలి బట్టలు త్రోసి

čākali battalu āreṣi
abbāyini kāwali pettadamu

తెచ్చాడుని కావలిపట్టడము

mīru wāri manasu bahuṣṣe noppinc
untāru.

You may perhaps have offended him.

ānančis-

enjoy oneself

nīwu bāgā ānančinci untāw.
aṭad ippatiki bahuṣṣe ōirigi wacci
untādu.

You probably had a good time.
He's probably come back by this
time.

5. Verbs ending in -kon-

Verbs terminating in -kon- (these are treated more fully in Lesson Twenty-eight) have a number of slightly different forms of the past non-finite. Before either (,) or another verb they may end -kon- + -i, -kun- + -i or -kōn- + -i. There is still another past non-finite form which may be used, but only in the position immediately preceding another verb; this form ends in -ku.

nēnu godugu ōisukon eḷṭānu.
nēnu godugu ōisuk eḷṭānu.
nēnu godugu ōisukōn eḷṭānu.
nēnu godugu ōisukun eḷṭānu.
stēṣanki ōisuk eḷṭāw-ā†
sāmān tākṣi ṭaggaraku ōisuk eḷṭādu.

I'll take the umbrella.
I'll take the umbrella.
I'll take the umbrella.
I'll take the umbrella.
Will you take me to the station?
He'll take your luggage to the taxi.

ūra-gāya

nā kanṇanlō koncem annam betti,
koncem ūra-gāya θīsuk osθār-ā†
darji cōkkālu kutti, intiki nālugu
gantaku θīsuk osθād-ata.
rēpu tī-pārtiki mā ammāy rangu
rangu battal ēsukoni, manci pūl
eθθukoni,† wasθunṭi.

pickle (ūra + kāya
'unripe fruit')

Having put some rice on my plate, will you
bring some pickle?
The tailor will sew the shirts and bring
them to the house at four o'clock.
Tomorrow our daughter will put on festive
clothing, decorate her hair with pretty
flowers, and come to a tea party.



puwwulu pettadamu

పు వ్వలు పెట్టడము

6. ani (quotative)

The root an- 'say' differs from other verb roots in that any word sequence which forms an independent sentence may precede it. When an- is used in other than main verb forms, it is sometimes not to be translated by 'say'.

cas-

čacci†† pōθād ani nā bhayam.
čacci pōθād anukontānu.
čacci pōθād ani uṭṭēśam.

die

I'm afraid he'll die.
I think he'll die.
I fear he'll die.

Translation Exercise

A.

1 mīr pusθakam čaṭiwi untāru. 8

† In place of eθθukoni sometimes pettukoni.

†† čani is a rather literary equivalent of čacci that some speakers may prefer as the more euphemistic expression.

- 2 pakḥ'-intiwāḷḷa kukkal ikkadik occi, rāṭri anṭā moruguṭ untay. 12
 3 cākali mī battal uṭiki, ṭwaragā ṭisuk osṭād-ā† 4
 4 māmidi-pandlu ṭadisṭē, annī cedi pōṭay. 6
 5 ṭōṭ'lōk occi, mēkalu pūl anṭā mēsi pōṭay. 10
 6 asalu niṭan cepp ēsṭānu. 1
 7 paniwādu kalō ganjō ṭāgi, mī gaḍini kaduguṭādu. 9
 8 mīru dabb adigiṭē, ā maniṣi ēḍō sāku cepṭādu. 13
 9 mī ṭarji sūtlu bāgā kudṭē, wāṇṇi mā intiki pampuṭār-ā† 11
 10 baṭārik eḷḷi, bīyan ṭecci pedṭānu. 14
 11 ā gudi katti, enn ēḷḷ aynṭi† 3
 12 nēnu bassu kōsam kāḍukon unnānu. 5
 13 awasaram-ayna kāyṭālu kālī pōy untay. 15
 14 cīkatlō kūrḍoni, nīw ēn jēsṭ unnāw† 7
 15 āyan nī māṭalu wini, kōp'-padṭādu. 2

B.

- 1 I'll tell the real truth. 6
 2 Hearing your words, he'll get angry. 15
 3 How many years is it since that temple was built?
 4 Will the washerman wash your clothes and bring them right back? 3
 5 I'm waiting for a bus. 12
 6 If the mangoes get wet they'll all spoil. 4
 7 What are you doing sitting in the dark? 14
 8 You may have read this book. 1
 9 The servant will have some gruel and wash your room. 7
 10 The goats will go into the garden and eat up all the flowers. 5
 11 If your tailor makes good suits will you send him to our house? 9
 12 The neighbors' dogs come here and keep barking all night. 2
 13 If you ask for money, that man will make some excuse. 8
 14 I'll go to the bazaar and bring some rice. 10
 15 The needed papers may have burned up. 13

Fill-in and Translation Exercise

- | | |
|--|--|
| 1 mīr ī ṭēṣam _____, en nālḷ aynṭi† | (come) |
| 2 uṭṭaram _____, nāku cūpisṭāw-ā† | (write, read, bring) |
| 3 ī cīti śarmagāriki _____ wasṭānu. | (give, show) |
| 4 samācāram _____, nīw ēn jēsṭāw† | (hear) |
| 5 riḱṣā _____, mīr ekkadik eḷṭ unnāru† | (call, get down, climb aboard) |
| 6 pani _____, intiki pōṭām. | (do) |
| 7 mīru ṭelugu _____ en nālḷ aynṭi† | (learn, study, speak) |
| 8 ikkada _____, mī abbāy ēn jēsṭ unnādu. | (be, sit) |
| 9 wāṇṇi _____, ī wiṣayan cepṭār-ā† | (call, see, meet, trust) |
| 10 pillalu kās' sēpu _____, niṭra pōṭāru.† | (cry, sit, yawn, wait, quarrel, watch) |

Word List

adig- (p-f. ask; request
 adugu-)

āg- (p-f. stop (intr.)
 agu-

† niṭra 'sleep'

ānanḍinc - (p-f. enjoy oneself ānanḍis-)	
ār-	dry (intr.)
icc - (p-f. is-)	give
uṭik - (p-f. uṭuku-)	wash (as clothes)
und - (p-f. un-)	be
ūra-gāya	pickle
en	(= enni 'how many?')
occ-; wacc- (p-f. os-; was-)	come
kadig - (p-f. kadugu-)	wash
kanipinc - (p-f. kanipsis-)	appear
kāwilli; kayli	guard; watch
kalip - (p-f. kalupu-)	mix (tr.)
kājēs - (p-f. kājēs-)	finish; use up
kālc - (p-f. kālus-)	burn (tr.)
kutt - (p-f. kud-)	sew
kunda	pot
kūjā	earthenware pot
gā	to be sure; of course (suffix added to sentences)
gādiṣe	donkey
cedi pō-	get spoiled
cēṭilōḍi	something in the hand
jatkā-wālā	jatka driver
čaḍiw - (p-f. čaḍuwu-)	read; study
čacci; čani (p-f. čas-)	die
čātuku	aside
čūs-; čūc- (p-f. čūs-)	see
ṭadis - (p-f. ṭadus-)	get wet
ṭanḍanamu	awkward dance
ṭāg - (p-f. ṭāgu-)	drink
ṭālamu	lock

ṭindi-pōṭu	glutton (ṭindi 'food' + pōṭu 'male of certain ani- mals')
ṭirig - (p-f. ṭirugu-)	turn; wander
ṭisukon-; ṭisuku (p-f. ṭisukon-)	take
ṭecc - (p-f. ṭes-)	bring
ṭollig - (p-f. ṭolugu-)	step aside
ṭōl-	drive away; chase off
ṭāc - (p-f. ṭās-)	hide (tr.)
ṭig - (p-f. ṭigu-)	get down
noppinc - (p-f. noppis-)	cause pain
nērugā	straight
padukon-	lie down; go to bed
pāra-bōs-	pour off
pilic - (p-f. pilus-)	call
pū; puwwu	flower
pett - (p-f. ped-)	put
pendli; pelli	marriage; wedding
pōyi; pōy (p-f. pō-)	go
būdiṭa	ashes
manassu; manasu	mind; feelings
manninc - p-f. mannis-)	excuse
rahasyamu	secret
rāka	not coming
lēc - (p-f. lēs-)	get up
widic - (p-f. widus-)	let go of; leave; give up
well - (p-f. wel-)	go
wēs-	put
sanci	bag; sack
sēpu	time
snānamu	bath
snēhamu	friendship

Lesson XVI

The Verb: Past Tense

CONVERSATIONS

- A.
nānnagār unnār-ā†
lēru. ippudē wellāru.
ekkadiki†
āfisk-ō, bajāruk-ō.
ayθē, eppud osθāru†
ēmō θelēṣu.
Is your father here?
No. He just went away.
Where?
Either to the office or to the market.
Then when will he be back?
I really don't know.
- B.
wenkat-rāwgār inti ṭaggar unnār-ā†
lēr-andi. ekkadakō ēṣō pani mīṭa
wellāru.
ṭirig eppud osθār-ō θelus-ā†
sāyanθaram osθār anukuntānu.
Is Mr. Venkata Rao at home?
No sir. He's gone somewhere on some
business.
Do you know when he'll be back?
I think he'll be back this evening.
- C.
niṭṭara; niṭra
poṭṭu
enṭuk inṭ' ālasyam†
iw-wēla, poṭṭ ekki niṭṭar lēcānu.
sleep
sun
Why so late?
I overslept today.
- D.
mī nānnagār annan ṭinnār-ā†
ippudē ṭin lēcāru.
Has your father eaten?
He's just gotten up from his meal.
- E.
maṇi. pāṭral annī kadigi wēṣāw-ā†
ippudē kaduguṭ unnān-amma.
Mani, did you wash all the dishes?
I'm just now washing them, ma'am.
- F.
ekkaṇ-ṇinc osθ unnāru†
bajārlo ēṣō koncem pan und
occānu.
Where are you coming from?
From the bazaar. I had some business
there.
- G.
mīr ekkaṇ-ṇinc occāru†
nēnu maṭrās-ṇinc occān-andi.
eppud occāru†
ikkadiki wacci, rondu nelal aynṭi.
Where do you come from?
I come from Madras.
When did you come here?
It's two months since I came here.
- H.
dhilli; dhelli
ī cīr ekkaṇ-ṇinc occinṭi†
dhilli-ṇinc occinṭi.
Delhi
Where did this sari come from?
It came from Delhi.

abbē, iw-wāḷa ḥālā rōḥa.
 awnu. ḥālā warṣan kurisinḥi. anḥuk
 ani, wiḥul annī rōḥagā unnay.
 mari nīw enḥuk occāw?
 biddalni badiki ḥisuk occānu.
 ī rōḥalō badik enḥuku pampāw†

mar ēn jēyālī† ḥaḥuwu pād ay
 pōḥunḥi.
 aḥi nīfamē. gāni, ārōgyam
 mukhyam.

P.

mīru bōn jēsāer-ā†
 cēsāen le'ndi.
 lēḥu le'ndi. nīfangā cēsāer-ā†

Q.

pani-mutlu
 pani-mutlu cedi pōyāy†.
 ayḥē rēp occi, bāgu-cēsḥān-andi.

R.

gonḥu; gonḥuka
 enḥuk anḥa cinnagā mātlādḥ unnāw†
 jalubu cēsī, gonḥu padi pōyinḥi.

S.

pōkiri
 antu
 weḥhawa
 wīdu mī pillād ēmiti.
 awn-andi. utthi pōkiri.
 aḥ ēmit-andi† manci ḥuruk-aynawāl-
 lā kanipisḥōntē-
 ḥuruku gāḥu, pādu gāḥu. antla
 weḥhawa.

T.

foramu; fweramu;
 jeramu
 sōmarḥanamu
 amma, biḥḥam.
 pō-rā. ēm occinḥi nīku†
 foram amma-
 jeran gāḥu, pādu gāḥu. sōmarḥanam.

What a mess today!

Yes, there's been a lot of rain, so all
the roads are miserable.

Then why did you come?

I've brought the children to school.

Why did you send them to school in this
weather?What else is there to do? Their studies
will suffer.That's very true. But their health is
important.

Have you had your meal?

Well, I guess so.

No guesses. Did you really?

tools

The tools got spoiled.

Then I'll come tomorrow and fix them.

throat

Why are you talking in such a low voice?

I caught a cold, and my voice is gone.

scoundrel

pollution

(term of abuse, lit. 'widow',
but applied to either sex)

This is your boy, isn't it?

Yes. He's a good-for-nothing.

Why do you say that? He looks like an
awfully smart boy.He's neither smart nor anything in par-
ticular. Just worthless.

fever

idleness

Alms, lady.

Go away. What's the matter with you?

Fever, ma'am.

It's not fever or anything of the kind. Just
idleness.

† Some speakers may here use *pōyinay* (see grammar note 1e of this lesson), but generally the latter form will be avoided because of its closer connection with the colloquial meaning of this verb when it stands alone in a sentence. In that usage it means 'die'.

U.

ēm-andi. mīru sariggā gūrcuntē,
mēn gūda kūrcuntām.
ēmiti†
nērugā kūrcuntē, koncen sēalam
untunōi.
alāgā† mēm mūd rōṣul-ninci
prayāṇan jēsθ unnām.
aōi nāk enḍuku— mēn gūda dabb icci,
ekkāem.

I say. If you sit up then we can also sit
down.
How's that?
If you sit straight there'll be some
room.
Is that so? We've been travelling for
three days.
What's that to me? We also paid good
money to get on the train.

Grammar Notes and Drill

1. The past tense affixes

As in the case of the present-future, we consider the past tense of the Telugu verb to be composed of three parts: root + tense affix + personal ending. The form of the root used in the past tense is, with the exception of one verb, identical with the form found in the past non-finite. The past tense affix takes various forms, depending on the type of verb root and the personal ending with which it is combined. These past tense affix forms are as follows.

a. -in- (-na-; 'zero') + feminine-neuter singular personal ending.

For most verbs, the form of the past tense affix is -in- when followed by -ōi, the feminine-neuter singular personal ending.

well + in + ōi + wellinōi

pill' ēn θāginōi†
iw-wēla, mā celle poḍḍ ekki niḍḍar
lēcinōi.
nāku θal' -nopp occinōi.
āyana bhārya oka samwaṁsaram
θelugu čaḍiwinōi.
mā ammāy baḷḷō mahā-bhāraṁ
čaḍiwinōi.

What did the little girl drink?
My younger sister overslept this
morning.
I got a headache.
His wife studied Telugu for one
year.
My daughter read the Mahabharata in
school.

rompa

cold in the head

nāku rompa pattinōi†

I caught a cold.

laytu

light

niḍra lēci, laytu weligincinōi.

She got up and turned on the light.

čanti-pillādu;

male baby (čannu 'breast'

čanti-pillādu

+ pillādu 'boy child')

čanti-pillādik annam pettinōi†

Did she feed the baby?

guḍḍu-

strike; hit

kāru rikṣānu guḍḍinōi.; kāru rikṣānu
guḍḍ ēsinōi.

The car hit a rickshaw.

siggu-pad-

become shy (siggu 'shyness'
+ pad-)

āwide siggu-padinōi.

She became shy.

† patt- (p-f. pad-) 'catch; fit; hold'

monna

day before yesterday;
the other day; recently

ninnā monnā wāna bāgā padinōi.

It rained cats and dogs yesterday and the day before.

ā sangaθi nāk anθaka munōē
θelisinōi.I learned about that before.
The child cried.pill' ēdcinōi.; pill' ēdisinōi.
wāṇṇi cātuku pillici, cewilō ēōō
ceppinōi.She called him aside and said something
in his ear.

θalupu mūsi, θālam wēsinōi.

She closed and locked the door.

The third person feminine-neuter of verbs whose roots end in single -n following a short vowel have several forms of the past tense affix which are used interchangeably.

she/it said	an + in + ōi	= aninōi
	or	
	an + na + ōi	= annaōi
	or	
	an + ōi	= anōi

Not all of these forms of the past affix (that is, -in-, -na- and 'zero') are found with all roots in a short vowel + -n. The -in- form, in particular, is not used with un- 'be', and only rarely with the other roots of this type.

she/it was/is	un + na + ōi	= unnaōi
	or	
	an + ōi	= unōi

she/it ate	θin + na + ōi	= θinnaōi
	or	
	θin + ōi	= θinōi

sangīθamu
cewulāramusic
an earful (cewulu 'ears' +
āra 'fully; completely')cellelu pāta-kaccēriki welli,
sangīθam cewulāra winōi.The younger sister went to a concert and
heard her fill of music.

The verb aw-; ay- 'become' occurs in a feminine-neuter singular past tense form which is pronounced ayinōi in citation, but ordinarily as aynōi.

wiwāhamu

marriage

kumārθeku monnanē wiwāham aynōi.

The daughter was married just the day
before yesterday.

nēn ikkad undi, cālā kalam aynōi.

It's been a long time since I was last here.

bīra-puwwu

'bīra' flower (bīra 'kind of
cucumber' + puwwu
'flower')

ōāni moham bīra-puwu aynōi.

She was pleased. (lit. Her face became
a bīra flower.)mimmelni kalusukonī, cāla sanθōṣam
aynōi.

I'm very happy to have met you.

b. -n-

This form occurs after roots ending in single -n following a short vowel and before the personal endings other than -ōi. The forms of the personal endings are those already listed in Lesson Eleven.

be	un + n + ānu =	unnānu
eat	θin + n + ānu =	θinnānu
buy	kon + n + ānu =	konnānu
guddu		egg
nēnu guddu θinnānu.		I ate an egg.
kinḍat pōyina rāθri nuww ēn θinnāw†		What did you eat last night?
id anθā inθaka munḍu winnānu.		I've heard all this before.
aθan osθād ani winnām.		We heard that he's coming.
wādu pan ay pōyinḍ annādu.		He said the work is done.

c. -d- (-da-)

This form is found after a single verb root, pad- 'fall; occur; bear.' Instead of -d- before the third person singular feminine-neuter ending -ōi one may use either -da- or the more usual form -in.

pad + d + ānu =	paddānu
pad + d + āwu =	paddāwu
pad + d + ādu =	paddādu
pad + da + ōi =	paddaōi
or	
pad + in + ōi =	padinōi
pad + d + āmu =	paddāmu
pad + d + āru =	paddāru
pad + d + āyi =	paddāyi
bhaya-pad-	be afraid; fear (bhayamu 'fear' + pad-)
nuww enḍuku bhaya-paddāw†	Why were you afraid?
kōp'-pad-	get angry (kōpamu 'anger' + pad-)
aθanu kōp'-paddādu.	He got angry.
wāllu nā mīḍa kōp'-paddāru.	They got angry at me.
āśa-pad-	wish; hope; long for (āśa 'wish' + pad-)
dabb isθād ani, āśa-paddānu.	I hoped that he would give me money.
gadapa	threshold; gateway
ḍātu-	cross; pass
ḍaṭikila-pad-	fall down flat (ḍaṭikila 'having the body flat on the ground' + pad-)

† For the form pōyina 'gone' see Lesson XXII.

pillādu gadapa cāti, intlōki welli,
cāṭikila-paddādu.

The boy crossed the threshold, went into
the house, and fell flat.

d. -ā- (= -i- + -ā)

Past tense forms other than those described in the preceding sections may be analysed into a sequence of verb root + -i- + personal ending. In place of the expected combination of tense affix and the initial vowel of the personal ending as a sequence -iā- we write the vowel -ā- (for some speakers the writing -iā- may better represent pronunciation). Roots ending in -g replace this with -ś before the -ā-.†

I went	well	+	i	+	ānu	=	wellānu
you said	cepp	+	i	+	āwu	=	ceppāwu
he washed	kadig	+	i	+	ādu	=	kadigādu
we came	wacc	+	i	+	āmu	=	waccāmu
they drank	ṭāg	+	i	+	āru	=	ṭāgāru
they were available	ṭorik	+	i	+	āyi	=	ṭorikāyi
they did	cēs	+	i	+	ānu	=	cēsānu



గొల్ల వాడు

పాల మనిషి

gollawādu lēka pāla manīṣi

† See Phonetic Preface, p. xiii.

pāla-manīṣi mēkan ammādu.
 nīṣan jeppāw-ā†
 nānna ḍaggarak occi, pillalu
 ṭelugulō ceppāru.
 gōr-anṭalu, kond'-anṭalugā cēs
 ceppādu.
 bantrōṭ occi, nāṭō ceppādu.
 rēp osṭām ani nāṭō ceppāru.
 akkad undi, wēṇ-ṇīḷḷu ṭāgāem.

kallu

pani pūr-cēsi, kūliwāḷḷu koncem
 kallu ṭāgāru.

abaḍḍhamu

wād abaḍḍhāl annī nammānu.

purāṇamu

ī rōjullō gūda, āyana pāṭa purāṇāl
 annī nammāru.

śaṭruwu; śaṭrudu

gāṇḍhi, āyana śaṭruwulni gūda,
 snēhiṭul-lāgē nammāru.

kollāyi

nēn intik occi, kollāy kattānu.

mūta

aṭan dabbu cālā mūta gattādu.
 kollāy ayṭō, kattāwu gāni, gāṇḍhi-
 lā ālōcisṭ unnāw†
 ninn' ewar abhyanṭaram pettāru†

aḍḍamu

mīr aḍḍam ekkada pettāru†

pallewādu

cēpa

pallewāḷḷu nālugu peḍḍa cēpalu
 pettāru.

ṭittu

ṭitt-

ṭittu ṭittāwu gāni, annam bettāw.

āśa-pett-

dabb iṭhān ani, āśa-pettāru.

peḍḍawāṇṇ ayānu.; peḍḍawāṇṇ aynānu.

INTRODUCTION TO SPOKEN TELUGU

The milkman sold the goat.
 Did you tell the truth?
 The children came to their father and told
 him in Telugu.

He made a mountain out of a mole-hill.

The orderly came and spoke with me.
 They told me they would come tomorrow.
 When we were there we drank hot water.

toddy (an alcoholic drink of
 fermented cocoanut
 milk)

After work the laborers drank some
 toddy.

falsehood

I believed all his lies.

ancient legend; 'purana'

Even in these modern times he believed
 all the old fables.

enemy

Gandhi believed even his enemies as
 though they were friends.

loin cloth

I came home and put on a loin cloth.

bundle; pack

He amassed a lot of money.
 Though you put on a loin cloth, are you
 thinking like Gandhi?
 Who raised the objection yesterday?

mirror

Where did you put the mirror?

fisherman (palle 'village'
 + -wādu)

fish

The fishermen caught four large fish.

word of abuse; scolding
 scold; abuse

You gave me a good scolding, but you
 gave me my dinner too.

encourage; cause to hope

He led me to expect that he would give
 me money.

I'm a big boy now.



పల్లెవాళ్లు

pallewāḷḷu

mī abbāy peṛṛawād ayādu.; mī abbāy
peṛṛawād aynādu.

wipp-; ipp-

mā 0ammudu mūt' ippādu.

lāgu-

pagal anṭā rikṣā lāgādu.
nēn aṭanṭō 0elugulō mātlādānu.

gattigā

enṭuk anṭa gattigā mātlādāw†

Your son has become a big boy.

open; untie

My younger brother opened the bundle.

pull; drag

All day long he pulled a rickshaw.
I spoke with him in Telugu.

strongly; harshly; firmly

Why did you talk so loudly?

mī nānagāt enḍuk anṭa kōpangā
mātlādāru†
mā intlō biyyam ay pōyāy.

endi pō-
endā-kālamu

endā-kālanlō, naḍul annī endi pōyāy.
mā snēhiṭud okadu ḍani pōyādu.†
ī cēpallō, nālugu cedi pōyāy.
gāḍi ṭalupu wēsi, wantawādu niṭra
pōyādu.
koṭṭa pusṭakam adigānu.
mīr ī paṭrika ḍaḍiwāer-ā†

kalupu-

ī pāllō nīḷḷu kalipāw.

kallāra

ad anṭa kallāra jūśānu.

ruḍ-ḍūs-

wāḷḷa bhōjanam ruḍ-ḍūsāer-ā†
kitiki ṭerici, baytiki ḍūsādu.

ṭūkamu

ṭīnni ṭūkam wēsāw-ā†

kannamu

pōyin rāṭri, ā intiki kannam wēsāru.

butta
mōs-

pillawādu butta mōśādu.

cīti

oka cīti rāsānu.

baḍḍhakamu

baḍḍhakangā lēci, ṭalupu ṭīsāru.
poḍḍunnē lēci, nuww ēn jēsāw†
sangaṭulu ṭelisāy-ā†

kūtamu

kūtānik enṭa manḍ occāru.
mēm pāta-kaccēriki munḍugā waccām.

INTRODUCTION TO SPOKEN TELUGU

Why did your father speak so angrily?

The rice in our house is all used up.

dry up
hot season; summer
(enda 'heat of the sun'
+ kālamu 'season')

In the hot season all the rivers dried up.
A friend of mine died.

Four of these fish have spoiled.

The cook shut the door of his room and
went to sleep.

I asked for a new book.

Did you read this newspaper?

mix (transitive)

You mixed water in this milk.

with one's own eyes; very
clearly (kallu 'eyes' +
-āra 'fully; completely')

I saw it all with my own eyes.

taste (tr.) (ruci 'taste' +
ḍūs- 'see')

Have you tasted their food?

He opened the window and looked out.

weight; weighing

Did you weigh this?

hole in wall (often for
purposes of burglary)

They broke into that house last night.

basket
carry

The boy carried the basket.

letter; note; 'chit'

I wrote a note.

weariness; boredom

He got up wearily and opened the door.

Having gotten up early, what did you do?

Did you get the news?

gathering; meeting

How many people came to the meeting?

We came early to the concert.

† Some speakers will consider ḍacci pōyādu too harsh an expression in this context.
(see footnote p. 142).

nannu gurincē mīr ikkadik occār-ā†
baḡārik eḷḷi, ṭadisi pōy occānu.

mā kurrādiki monnanē paḍ ēḷḷi occāy.
biddak āru pandl occāy.
iw-wāl' ennintiki lēcāru†
iw-wāla cālā poḍḍ ekki lēcām.

penḍalāda

pillal iw-wāla penḍalādē lēcāru.
poḍḍunnē lēcānu.
Ṭṭa-māli Ṭammunṇi pilicādu.
Ṭṇni gurinci, nann ewaru pilicāru.
mī snēhiṭulni bāḡārḷo kalusukoni, mā
intiki pilicānu.

prayāṇikudu
cūtta

prayāṇikudu kitiki Ṭerici, cūtt'
eligincādu.

kappu

rendu mūdu kappula kāfi Ṭāḡ ēsi,
sigarettu weligincānu.
Ṭāni sangaṭi, ēmit ālōcincāw†

Ṭiṣṭi

Ṭiṣṭi-bomma-lā kūrconṭi,
ālōcincāw ēmiti†

ciwara

kūṭuru peḷḷi kōsam ennō sambanḍhāl
ālōcincāru. ciwaraki, pakk'-
intiwār abbāykē iccāru.
āspaṭrilō mīk elāti manḍ iccāru†

kās-
undandi

mī kōsam kāfi kēcānu. kās' sēp
undandi. Ṭisukon oṣṭānu.

Ṭudus-

ī rōḡu, nā gaḍ ewaru Ṭudcāru†

e. -in- + personal endings other than -ṭi

In some dialects -in- is used everywhere in place of -i-, so that the past tense forms for the root well- 'go', for example, are:

well + in + ānu	= wellinānu
well + in + āwu	= wellināwu
well + in + ādu	= wellinādu

Did you come here just on my account?
I went to the bazaar and came back
soaking wet.

Our son was just ten years old.
The child has gotten six teeth.
What time did you get up today?
We got up very late today.

early in the morning

The children got up early today.
I got up early.
The gardener called his younger brother.
Who called me about this?
I met your friends in the bazaar and
invited them to our house.

traveller
cigar; cheroot

The traveller opened the window and lit
a cigar.

cup

I drank two or three cups of coffee and
lit a cigarette.
What did you think about that?

evil-eye

What did you think, sitting there like a
bump on a log?

end

They considered so many matches for
their daughter's marriage. Finally
they married her to a neighbor's son.
What sort of medicine did they give you
in the hospital?

heat (tr.); boil (tr.)
be! (formal imperative,
see Lesson XVII)

I've heated coffee for you. Sit a while
and I'll bring it in.

sweep; wipe

Who cleaned my room today?

weḷḷ + in + ḍi	= weḷḷinḍi
weḷḷ + in + āmu	= weḷḷināmu
weḷḷ + in + āru	= weḷḷināru
weḷḷ + in + āyi	= weḷḷināyi

Some speakers who use the -ḍ- forms generally will occasionally use -in- in forming the past tense of ay- 'become' and pō(y)- 'go':

ay + i + ānu	= ayānu
or	
ay + in + ānu	= ayinānu
pō + i + ānu	= poyānu
or	
pō + in + ānu	= pōyinānu

Speakers who regularly use -ḍ- past forms may sometimes cite -in- forms as more correct. This suggests that the -in- forms are preferred when it comes to writing Telugu. However, -ḍ- forms are quite commonly used in newspapers, popular periodicals, and contemporary literature (but written with -ē- or -ā-).

f. form of root in past tense

The form of the root found in the past tense is for almost all verbs identical with the form used in the past non-finite. An exception is the root meaning 'be', which has the form un- for both the present-future and past tenses, but und- for the past non-finite.

g. the past forms of un- 'be' and kūrḍon- 'sit down'

Unlike the past tenses of other Telugu verbs, which are generally equivalent to English past verb forms, these two verbs are often to be translated by English present constructions. The forms unnānu unnāwu etc. (see Lesson VII) are equivalent to either the present or past of 'be'; the past tense forms kūrḍunnānu kūrḍunnāwu etc. are frequently best rendered by the present of 'be seated; be sitting'.

2. The suffix -ō

This suffix is found most often in close association with the interrogative adjective ē or words containing the interrogative prefix e-. It is also used as a sentence suffix like -ā, and when so used we shall set it off by a preceding hyphen. Its several somewhat different uses and meanings are

a. to change interrogatives into 'indefinites'

ewaru weḷḷāru.	Who's going?
ewarō weḷḷāru.	Someone'll go.
aḍ eppudu cēsḍādu†	When will he do it?
aḍ eppudō cēsḍādu.	He'll do it sometime or other.
pani-manis ekkadik eḷḷinḍi†	Where did the maid-servant go?
pani-manis ekkadakō weḷḷinḍi.	The maid-servant went somewhere.

b. to make statements somewhat doubtful

Sentences to which the suffix is appended either directly or to a final ēm are assertions concerning the truth of which the speaker has some reservations. In the

case of interrogative sentences the addition of the suffix adds an element of uncertainty to the question.

ī pusθakam nīḍi.
ī pusθakam nīḍ ēṁō.
pusθakam ekkada pettānu.
pusθakam ekkada pettān-ō.
wār ūḷḷō lēru.
wār ūḷḷō lēr ēṁō.

This book is yours.
I suppose this book is yours.
Where did I put the book?
I wonder where I put the book?
He's not in town.
I guess he's not in town.

c. in indirect questions

Interrogative sentences containing the interrogative adjective ē or the prefix e-; ē- may be incorporated as parts of longer sentences. In such positions these interrogative sentences, or indirect questions, are followed by the -ō suffix. The main verb of the sentence of which the indirect question forms a part is one of a small number of verbs meaning 'know', 'tell', 'ask', and the like.

wār ewaruḥ
wār ewar-ō θelus-āḥ
nēn ēn jeppānu.
nēn ēn jeppān-ō θelus-āḥ
enḍukuḥ
enḍuk-ō nāku θelēḍu.
ēn fariginḍi.
ēn fariginḍ-ō cepθār-āḥ
ḍarji waccāḍ-āḥ
ḍarji waccāḍ ēṁō θelus-āḥ

Who is he?
Do you know who he is?
What did I say?
Do you know what I said?
Why?
I don't know why.
What happened?
Will you tell me what happened?
Did the tailor come?
Do you know whether the tailor came?

Note: These indirect questions terminating in -ō may be contrasted with questions which do not contain the interrogative element ē; e; ē-, and which are followed by the non-finite form of an- 'say'.

pillalu badik eḷḷār-āḥ
pillalu badik eḷḷār ani θelus-āḥ
pillalu badik eḷḷār ēṁō θelus-āḥ

Did the children go to school?
Do you know that the children went to school?
Do you know whether the children went to school?

d. -ō -ō

The suffix appears doubled in the case of indirect questions derived from interrogative sentences which contain two main verbs each followed by the interrogative suffix -ā.

mī snēhiḍud occāḍ-ā lēḍ-āḥ
mī snēhiḍud occāḍ-ō lēḍ-ō, nāku
θelēḍu.
pusθakam ekkada pettān-ō ēṁōḥ

Has your friend come or not?
I don't know whether your friend has come or not.
I wonder where I put the book.

e. in compound sentences

There is in Telugu a type of compound sentence composed of two sentences, one of which contains the interrogative element ē; e-; ē- and is terminated by -ō. The other sentence frequently contains a form correlative with the ē; e-; ē-, that is, ā; a-. The combination ē; e-; ē- . . . -ō is equivalent to English 'ever.'

wād ekkadik eḷḷāḍ-ō, akkadakē nēn
gūda weḷḷānu.
wād ēn cēsāḍ-ō, nēnū aḍē cēsōānu.
wād ēm isōāḍ-ō, aḍē nēnū isōānu.
wād ēm adigāḍ-ō, aḍē nēnū aduguōānu.
wād eppud osōāḍ-ō, nēnū appudē
wasōānu.

Wherever he went I went too.

I'll do whatever he did.
I'll give whatever he gives.
I'll ask for whatever he asks.
I'll come whenever he comes.

sampāḍis-

earn; gain

wādu pan elā cēsōāḍ-ō, alāgē dabbu
sampāḍisōādu.
wādu θind elā θintāḍ-ō, alāgē pan
cēsōādu.

He earns as much money as he works.

He works as he eats. (that is, he does
both in an unsatisfactory manner.)

Translation Exercise

A.

- 1 nēnu kālējīlō cēri, mūd ēḷḷ aynḍi. 4
- 2 wimānam, nyū-york-patnāniki, mūd rōḷḷō cērinḍi. 23
- 3 mā abbāy ippudē bandi ḍigāḍu. 25
- 4 mī snēhiḍud amerikā-ḍēsām eḷḷi, māmsam θinnār-ā† 16
- 5 mīru θelugu nērcukunt unnār ani winnānu. 9
- 6 bantrōḍu mī sāmān anḍā gaḍilō pettāḍ-ā† 7
- 7 māmidi-pandl annī cedi pōyāy. 12
- 8 θellani guddal ēsukoni, inti illālu bafārik eḷḷinḍi. 1
- 9 rāmā-rāwgāru manalni bhōjanāniki pilicāru. 14
- 10 nel'-rōḷula kinḍa, mīru nāku sahāyan jēsōān annāru. 5
- 11 māḍstrugāru ḍēnni gurinci mātlādāru† 20
- 12 mī cēḍi-gadiyāram ekkāṇ-ninc occinḍi† 15
- 13 ī erra cīre koḍḍagā unḍi gāni, ḍālā kālam kinḍa gonnānu. 8
- 14 nīrwu snānāniki nīḷḷu pettāw-ā† 21
- 15 bhōjanāl ē gaḍilō waddincāru† 17
- 16 mīku monnanē jīḍam occinḍi. 3
- 17 pani-maniṣi mī gaḍini koḍḍa porakaḍḍo ḍudcinḍ-ā† 11
- 18 bhōjanāniki, mēm wērē sḍalānik eḷḷām. 13
- 19 mā inti munḍu, riksā ḍigānu. 22
- 20 biḍḍagādu nā ḍaggarik occi, dabb adigāḍu. 10
- 21 āyana mī pettenu weḍiki cūsōān ani ceppāḍu. 24
- 22 nēn oka jatkānu ḍisukon occānu. 18
- 23 aḍḍ ē māḍram iccāru. 6
- 24 nēnu wāṇṇi manninci, widici pettānu. 2
- 25 endā-kālanlō, konḍa manḍi kondalak eḷḷāru. 19

3.

- 1 The lady of the house put on clean clothes and went to the bazaar. 8
- 2 I forgave him and let him off. 24
- 3 You got your salary just the day before yesterday. 16
- 4 It's three years since I entered college. 1
- 5 A month ago you said that you would help me. 10
- 6 How much rent did you pay? 23
- 7 Did the porter put all your luggage in the room? 6
- 8 This red saree looks new, but I bought it a long time ago. 13

- 9 I heard that you are learning Telugu. 5
 10 The beggar came up to me and asked for money. 20
 11 Did the servant sweep your room with a new broom? 17
 12 The mangoes all spoiled. 7
 13 We went to another place for dinner. 18
 14 Rama Rao invited us to dinner. 9
 15 Where did your wristwatch come from? 12
 16 When your friend went to America, did he eat meat? 4
 17 In which room did they serve the meals? 15
 18 I took a jatka and came. 22
 19 In the hot season some people went to the hills. 25
 20 What did the teacher talk about? 11
 21 Did you put on water for a bath? 14
 22 I got out of the rickshaw in front of our house. 19
 23 The plane reached New York City in three days. 2
 24 He said he would look for my box. 21
 25 My son just got off the train. 3

Word List

aḍḍamu	mirror	guddu	egg
antu	pollution; something soiled	guḍḍ- (p-f. guḍḍu)	strike; hit
-āra	fully; completely (suffix added to certain nouns referring to parts of the body)	gonṭu	throat
ārōgyamu	health	ciwara	end
āśa-pad-	wish; hope; long for (āśa 'wish' + pad-)	cīti	letter; note; 'chit'
āśa-pett-	encourage; cause to hope (āśa 'wish' + ped-)	cewulāra	an earful; with one's own ears (cewulu 'ears' + -āra 'fully; completely')
endā-kālamu	hot season; summer (enda 'heat of sun' + kālamu 'season')	cēpa	fish
endi pō-	dry up (endu- 'dry' + pō-)	cērc- (p-f. cērus-)	join; enroll (tr.)
kannamu	hole in wall (usually made for purposes of burglary)	caṭhikila-pad-	fall down flat (caṭhikila 'having the body flat on the ground' + pad-)
kappu	cup	caṇti-pillādu;	male infant (caṇnu 'breast' + pillādu 'male child')
kalupu-	mix (tr.)	caṇti-	
kallu	toddy (alcoholic beverage made from fermented coconut milk)	pillādu	
kaḷḷāra	with one's own eyes; very closely (kaḷḷu 'eyes' + -āra 'fully; completely')	cutta	cigar; cheroot
kāc- (p-f. kās-)	heat; boil	foramu;	fever
kūtam	gathering; meeting	ḷweramu;	
kollāyi	loin cloth	ḷeramu	
gattigā	strongly; firmly; harshly	dhilli; dhelli	Delhi
gadapa	threshold; gateway	ṭitt- (p-f. ṭid-)	abuse; scold
		ṭittu	word of abuse
		ṭudc- (p-f. ṭudus-)	wipe; sweep
		ṭūkamu	weight; weighing
		ṭōc- (p-f. ṭōs-)	come to mind; seem
		ṭāt- (p-f. ṭātu-)	cross; pass
		ṭiṣṭi-bomma	scarecrow (ṭiṣṭi 'evil eye' + <u>bomma</u> 'doll; image; toy')

nāgali	plow	rompa	cold in the head
nindā	full	laytu	light
nērc-	learn	lāg- (p-f.	pull; drag
(p-f. nērus-)		lāgu-)	
pani-mutlu	tools	wipp-; ipp-	open; untie
purāṇamu	'purana'; ancient legend	wiwāhamu	marriage
penḍalāda	early in the morning	weḍhawa	(term of abuse, lit. 'widow', that is, something useless)
pōkiri	rascal; scamp; black- guard	weliginc-;	light; ignite (tr.)
prayāṇikudu	traveller	eliginc-	
baḍḍhakamu	weariness; boredom	(p-f.	
bīra-puwwu	'bira' flower (bīra 'kind of cucumber' + <u>puwwu</u> 'flower')	weligis-;	
		eligis-)	
butta	basket	śaṭruwu;	enemy
bhaya-pad-	fear; be afraid (bhayamu 'fear' + <u>pad-</u>)	śaṭrudu	
mukhyamu	importance	sampāḍinc-	earn; gain
mūta	bundle	(p-f.	
monna	day before yesterday; recently	sampāḍis-)	
mōs-	carry	sarkāruwāru	government people (sarkāru 'government' + <u>-wāru</u>)
ruḥ-ḥus-	taste (tr.) (<u>ruḥ</u> 'taste' + <u>ḥus</u> 'see')	sēḍyagādu	cultivator
		sōmarṭhanamu	idleness

Lesson XVII

The Verb: Imperative

CONVERSATIONS

- A. wellu go! (imperative; informal)
- iðē rājā-hōtal.
sarē gāni, ið ēm anθa peðḍaḍi gāḍē-
awn le'ndi. aynā, cāla manciḍi.
sarē. ayθē sāinānu lōpaliki θīsuk
eḷlu.
Here's the Rajah Hotel.
It's all right, but it's not very big, is it?
You're quite right. Still it's very nice.
All right. Then take the luggage
inside.
- B. iwwu; iyyi give! (imperative, in-
formal)
niḍāninḍu wait a bit! (imperative)
- ok' kappu kāfi iwwandi.
kāfi wēdigā lēwu. koncem
niḍāninḍandi.
Give me a cup of coffee.
The coffee isn't hot. Please wait a little
while.
-
- puḍḍukō take (imperative)
pattukō hold (imperative)
- puḍḍukōndi. cālā uḍḍgā unnay.
jāgarθagā pattukōndi.
Here's your coffee. It's very hot. Hold it
carefully.
- C. rā come! (imperative)
kūrḍō sit down! (imperative)
- randi, randi, rāmāgaru- kūrḍōndi.
kulāsā†
ēḍō alā unnām.
Come in, Mr. Rama. Have a seat. How
are you?
I'm as usual.
- D. orē hey! (vocative exclamation)
- orē rāmā† ī cīti śarmagārik icci rā.
ciθam-andi.
Hey Rama. Run this chit over to Mr.
Sharma.
Yes sir.
- E. θinu eat!
- mā bhōjanālu mīk iṣtamēn-ā†
awn-andi. cālā iṣtam.
ayθē, ink' koncen θinandi.
Do you like our foods?
Yes. Very much.
Then have some more to eat.
- F. māttādθā (a colloquial form for
mātlādθānu)
mātlādu speak!; talk!

mīr ēm ēm bhāṣalu mātlādθāru†
koncen θelugu mātlādθā.
ayθē θelugu mātlādandi. iḍi
ānḍhra-ḍēsāmē-

What languages do you speak?
I speak some Telugu.
Then talk Telugu. This is Andhra
Desh.

G. θōcinḍi
 cūsukō

it came to mind
look for yourself!

ēm-andi. kulāsāg unnār-ā†
awn-andi. gāni, ēḍō koncen jalubu.
alāgē θōcinḍi.
awn le'ndi. ī māsam anḍariki jalubē-
aḍi nijamē gāni, jāgarθagā jūsukōndi.
ēḍō koncem manḍu puććukont unnānu.

Hello. How are you?
Fine. But I have a slight cold.
I thought so.
Yes. Everyone has a cold this month.
That's true, but take care of yourself.
I'm taking some kind of medicine.

H. θerawandi
ēm-andi. ā kitiki koncen θerawandi.

open! (formal, imperative)

Pardon me. Would you open that window
a bit.

mīr ikkadik occi. θerawandi.
mīr akkadē kūrcōn unnāru gā†
māk ikkada cāla gāli.
ayθē, mīr ikkadiki randi.

Come over here and open it yourself.
You're sitting right there, aren't you?
I have plenty of breeze here.
Then you come over here.

I. ḍānimma
 cūpinćandi

pomegranate
show! (formal, impera-
tive)

ḍānimma-kāy'l unnāy-ā†
cālā manci kāy'l unnay.
ēḍi. cūpinćandi.
ikkadē.
daḥan enḍa†
okatinn-ar' rūpāy.
aḍi cāla ḍhara. daḥanu, pannend aṇāl
isḍānu.
oka rūpāywi θīsukōndi.
sarē. manciw iwwu.

Do you have pomegranates?
We have very good ones.
Where are they? Show me.
Right here.
How much is a dozen?
One and a half rupees.
That's a high price. I'll give you twelve
annas for a dozen.
Take them for one rupee.
All right. Give me good ones.

J. arē rikṣā.
bāb bābū. randi. ekkandi.

Hey rickshaw.
Yes sir. Come. Get in.

K. unću

keep!

ēm-and-ōy. θwaragā randi.
koncen sēp unćandi. nēn akkadik
osḍānu.
θwaragā randi. nā pett ikkada
pettānu.
manciḍ-andi. wenaka waypu wākili
gundā wasḍānu.
alāgē. nēn ḍalupu θīsḍānu.

Say there. Hurry up. There's a seat here.
Hold it for me. I'll be right there.

Come quickly. I've put my suitcase here.

Good. I'll come through the back
entrance.

Right. I'll open the door.

L. rēgu; rēgi
 sayinć-; sahinć-

plum
be liked

iḍi pulup-ā, ṭīpā†
rēgi-pandlu čālā pulupu. mīku pulupu
sayisṭē, ruč-čūdandi.

Is this sour or sweet?
Plums are very sour. If you like sour
things, taste one.

M. kūrčōm

to sit (verb form used as
indirect imperative be-
fore an-)

ēm-andi. mīru sariggā kūrčuntē, nēn
gūda kūrčuntām.
ink' elā gūrčōm antāru†
nērugā kūrčuntē, koncen sṭalam
untunḍi.

Pardon me, sir. If you sit properly, I can
also sit down.
How do you want me to sit?
If you sit up straight, there'll be some
room.

N. ramm

to come (indirect impera-
tive before an-)

mā intiki rēp osṭār-ā†
ṭappak osṭān-andi.
enni gantalak osṭāru.
mīr eppudu ramm antē, appudu.
alāg ayṭē, paḍi gantalaki randi.
sarēn-andi.

Will you come to our house tomorrow?
Of course.
What time will you come?
Whenever you want me to come.
In that case, please come at ten o'clock.
Fine.

O. paḍandi

gol (See Lesson XXX)

ī wāl anṭā pārkulō piknikku weḷ
unnām. nuwwu gūdā rā.
nēn kārḷō osṭān lē. mīru paḍandi.
pārk ara mayl ḍūram. ḍānik kār
enḍuku† anḍarṭō-bātu nuwwu
gūdā nadū†

Today we'll all go for a picnic in the
park. You come too.
I think I'll come in the car. You go on.
The park is half a mile away. Why do
you need a car for that? You walk
along with the rest of us.

Grammar Notes and Drill

1. Formation of Informal Imperative

The informal imperative is a form of the root without any suffix. Some speakers at times put extra emphasis on the final syllable, that is, they use the pitch pattern indicated by †, but this feature is not regularly present with all verbs. Therefore sentences terminating in an informal imperative will generally be marked with a period. The only exception is in the case of roots which end in -uwu (čāḍuwu, piluwu, naduwu, etc.); if these are used as informal imperatives they may be reduced to two syllables (-uwu → -ū), and in such cases the intonation pattern is † (čāḍū† pilū† nadū† etc.).

a. Some verbs have informal imperatives which are identical with the form of the root found in the present-future.

Present-future

go
read
wash
drink
believe
descend

pōṭānu
čāḍuwuṭānu
kaduguṭānu
ṭāguṭānu
nammuṭānu
ḍiguṭānu

pō
čāḍuwu
kadugu
ṭāgu
nammu
ḍigu

welli pō.
 ikkaṇ-ṇinci lēci pō.
 ī sāmān anθā θīsuku pō.
 annan-ginne bāgā kadugu.

Go away.
 Clear out of here.
 Take all this stuff away.
 Clean the rice bowl thoroughly.

b. Some verbs have informal imperatives which differ slightly from the form of the root used in the present-future.

eat	θintānu	θinu
hear	wintānu	winu
say	antānu	anu
say	cepθānu	ceppu
go	weḷθānu	weḷlu
put	pedθānu	pettu
place; move	ādθānu	ādu
talk	mātlādθānu	mātlādu
be	untānu	undu
do	cēsθānu	cey; ceyyi; cēyi
throw	wēsθānu	wey; weyyi; wēyi
give	isθānu	iwwu; iyyi; īyi; ī
call	pilusθānu	piluwu; pilū
rise	lēśθānu	lē

nērugā weḷlu. edama waypu θirigiθē, nērugā weḷlu. warṣan gurisθē, intik eḷlu. θammud ēdisθē, intiki θīsuk eḷlu. nāθō ceppu. ēḍō okati ceppu. nī bābugāḍiki ceppu. māṣṣṟugāru praśn' ēśθē, jāwābu ceppu. kūjā ikkada pettu. ī pettelu kiṇḍa-pettu. snānāniki nīḷlu pettu.	Go straight ahead. Turn left, and then go straight ahead. If it rains, go home. If your brother cries, take him home. Tell me. Say something. Tell anyone you like. (I don't care.) If the teacher asks a question, answer him. Put the pitcher here. Set these boxes down. Put up the water for a bath.
---	---

pēḍawādu	poor man
pēḍawāḍiki bhōjanam pettu. ten-kāy'lu gampalō pettu. ēm annāw- maḷḷi anu.	Serve the poor man something to eat. Put the cocoanuts in the basket. What did you say? Say it again.

niḍānamu	patience; quietness; deliberateness
niḍānangā mātlādu. ilā iwwu. ī cīti bantrōḍuk iwwu. ēḍō oka paṭrik iwwu. āyan ī pusθakam aḍigiθē, iwwu. ā pandlawāṇṇ ikkadiki piluwu.	Speak slowly. Hand it over. Give this chit to the porter. Give me a newspaper. If he asks for this book, give it to him. Call that fruitman over here.

c. Some verbs have informal imperatives which resemble the form of the root found in the past tense rather more closely than they do the present-tense root forms.

show	čūpisθānu	čūpinčū
	čūpincānu	

serve (food)	wad̥isθānu	waddin̄cu
	waddincānu	
leave off; quit	čālisθānu	čālin̄cu
	čālin̄cānu	
āku		leaf
annam ākulō waddin̄cu.		Serve the rice on a leaf.
alisi pō-		get tired
nuww alisi pōy untē, pani čālin̄cu.		If you're tired, drop the work.
awaθala		away; over there
farugu-		move; go on; happen
kāsθa awaθaliki farugu. ikkada		Move over a little, it's very crowded
čālā iruggā un̄ōl.		here.

d. Verbs which have an element -kon- (or -kun-) in their present and past tenses have informal imperatives ending with -kō. The verbs for 'sit' and 'start', whose present and past bases end in -un- (sometimes -on-) have informal imperatives ending in -ō- (kūrčō 'sit down!'; nunčō 'stand!').

sit	kūrčuntānu	kūrčō
	kūrčunnānu	
take	θ̄isukontānu	θ̄isukō
	θ̄isukonnānu	
kās' sēpu kūrčō.		Sit down a little while.
koncem nimma-rasam θ̄isukō.		Take yourself some lime-juice.

e. A small number of verbs have informal imperatives which do not resemble in any regular way either the present or past-tense forms of the roots.

be	untānu	undu
	unnānu	
see	čūsθānu	čūdu
	čūsānu; čūcānu	
come	wasθānu	rā
	waccānu	
θ̄innagā undu.†		Be good.
nīdalō undu.		Keep in the shade.
end' ekkuwagā untē, pōy nīdalō		If the sun is too hot, go stay in the
undu.		shade.
atu waypu čūdu.		Look over there.
ilā rā.		Come here.

† θ̄innagā 'properly; slowly'

rēp poḍḍutē rā.
 ḍīnn āyanak icci rā.
 osṭē rā, pōṭē pō. nī iṣtam.

Come tomorrow morning.
 Give this to him and come back.
 If you want to come, come; if you want
 to go, go. Do as you like.

2. The Formal Imperative

The imperative used in situations where mīru rather than nīwu is appropriate is formed by addition of the suffix -andi to the informal imperative. Unlike other words occurring with -andi, the imperative combines with the suffix to form a single word, that is, the quality of its vowel (or vowels) is determined by its position before the initial vowel of the suffix. We therefore write the formal imperative without hyphenation.

To illustrate the difference between -andi with and without the hyphen we may compare

lēw-andi	(= lēwu + -andi)	they are not
lēwandi	(= lē + -andi)	get up

In the first expression the vowel written ē has a quality appropriate to the position before the u of the next syllable; in the second the vowel written ē has the quality appropriate to its position before the a of the suffix, that is, it might be written ā.

ok' kappu kāfī iwwandi.

Give me a cup of coffee.

cillara

small change (money)

mī ḍaggira cillar untē, biḥḥagādik

If you have change, give the beggar
 an anna.

ok' aṇā iwwandi.

Give me a cup of coffee, but only if it's
 hot.

wēdigā untēnē gāni, ok' kappu kāfī
 iwwandi.

If he takes this heavy box into the hotel,
 give him some more money.

wād ī ba.uw-ayna pette hōtallōki
 ṭisuk eḷṭē, ink' koncen dabb
 iwwandi.

ganga
 ḍūku-

Ganges River
 jump

mīrū mī wāḷḷū, gangalō ḍūkandi.

You and your crowd can go jump in the
 Ganges.

kāsṭa cinnagā mātḷādandi. pillalu
 niḍḍara pōṭ unnāru.

Talk a little more quietly. The children
 are sleeping.

ēḍō ceppandi.

Say something.

mī snēhiṭurāl osṭē, āmeṭō ceppandi.

If your friend comes, tell her.

wāṇṇi cātuku pilic ceppandi.

Call him aside and tell him.

edama wayp eḷḷandi.

Go to the left.

sūtī

straight; direct

wāna kurisṭē, intiki sūtīgā weḷḷandi.

If it rains, go right home.

ṭellani guddal ṭisukoni, bafārik eḷḷandi.

Go to the bazaar in clean clothes.

elāgō alā cūdandi.

See to it somehow or other.

ī sārī manninci, nannu widici

Let me go this time.

peṭṭandi.

bellamu

crude molasses;

'jaggery'

kāramu

spiciness; pungency;

'hotness'

kāram ekkuwagā untē, bellam
θinandi.

If the spice is too much for you, eat
some jaggery.

ibbanḍi
wiḍēśasθudu

trouble
foreigner

ā wiḍēśasθudik ibbanḍi kaligiṭhē,
āyanak ēṭṭō sahāyam cēyandi.
kāś' sēp undandi.

If that foreigner has trouble, give him
some help.

neyyi koncen koncengā waddinḍandi.

Stay a little while.

Go easy on the ghee.

a. Imperatives of more than two syllables drop the final vowel and replace an
-u- of the middle syllable with an -a- when used with the formal suffix -andi.

call
wash
read
ask
open
āri pō-

piluwu
kadugu
caḍuwu
adugu
θeruwu

pilawandi
kadagandi
caḍawandi
adagandi
θerawandi
go out; be extinguished
(ā- 'be extinguished'
+ pō-)

ḍīpam āri pōṭhē, gumāsθānu pilawandi.
gaḍilō uduggā untē, θalupu θerawandi.
ī wasθuwulu muriggā untē, kadagandi.

If your light goes out, call the clerk.

If it's hot in the room, open the door.

If these things are dirty, wash them.

b. Except for the root lē- 'get up', which adds a w before the formal suffix -andi, imperatives with a long vowel combine with -ndi rather than -andi in the formal imperatives. In the case of monosyllabic imperatives, the long vowel of the verb root is shortened by some speakers of coastal Telugu, while other speakers of the area retain the long vowels. The quality of the shortened root vowel is also not uniform in the dialects of the area: for some verbs the quality of the root vowel calls for writing the suffix with an initial apostrophe ('ndi); for others the suffix is simply ndi.

sit
go
come
bring

kūr-
pō
rā
ṭhē; ṭhā

kūrḍōndi
pondi; pōndi; po'ndi
randi; rāndi;
ṭe'ndi

endā-kālanlō pance kattukōndi.†
nā kōsam bayta kācukōndi.
māṭhōnē randi.
mīru mā ūrik osṭhē, mā intiki randi.
nēn jepṭhēnē gāni, mīr randi.

Put on a dhoti in the hot season.

Wait for me outside.

Come with me.

If you come to my town, come to my
house.

Come only if I tell you to.

3. The Indirect Imperative

In conversations M and N there are two verb forms, kūrḍōm and ramm, which are in meaning very close to imperatives. In the ordinary Telugu of many speakers such forms are used only before the verb root an- 'say'; we therefore refer to them as indirect imperatives. For most verbs the indirect imperative may be formed by dropping the final -u of the informal imperative and adding -am. (Note that the speakers for whom 'm' and 'ṁ' represent different sounds regularly pronounce the nasal of the indirect imperative ending with complete closure of the lips--that is, with 'ṁ'.)

† kattukon- dress oneself (in dhoti or sari)

The few common verbs whose informal imperatives end with a long vowel have indirect imperatives with a short vowel followed by -mm. (To this group belongs also the verb iwwu 'give' with its variant ī.)

Many sentences which terminate with a finite verb may be converted into sentences which end with one of the imperatives. The sentences which may be transformed in this way contain verbs which may occur with the second person endings. We may then think of imperative sentences (= sentences ending with an imperative) as being derived from sentences containing nīru or mīru by a change in the final verb form and (in most cases) deletion of the second person subject, thus:

nānnagār intik eḷḷāru. - mīr intik eḷḷāru. - intik eḷḷu.

The indirect imperative may be derived from any sentence which can serve as the basis for an imperative sentence. The basic sentence is converted to the indirect imperative by an appropriate replacement of the verb and by adding the direct object suffix -nu; -ni to the subject.

nānnagār intik eḷḷāru. - nānnagārni intik eḷḷam annāw-ā†

Very often the an- in this indirect imperative construction is better translated 'want' than 'say'; sometimes either translation is possible.

mīru nann ēn jēyam antāru†
nēnu mimmaln anḍarni ṭelugulō
matlādam ant unnānu.

ninn annan-ginnenu bāgā kadagam
annānu.

wāṇṇ ūrukōm annār-ā†
aṭann āgam anand ō nimiṣam.
nann imm antē, iṣṭānu.

ninn ewaru nī bābugāḍiki ceppam
annāru†

nēn aṭanni rēpu ramm annānu.
ṭarawāṭa ranim annāru.

nā snēhiṭuṇṇi rēpu ramm ani
cepṭār-ā†

nēnu mimmalni mā intiki ramm
antānu.

ramm an rāśādu.

ramm ani pilicādu.

nannu ramm antē, oṣṭānu.

mimmalni ramm antē, rā lēṣē-†

nannu welli pomm annādu.

nannu welli pomm antē, pōṭānu.

wāṇṇ ikkan-nunci lēci pomm anardi.

mimmalni pomm antē, pō lēṣē-†

aṭann āgam antē, āga lēṣē-†

wantawāṇṇi nīllu kācam antē, kāca
lēṣē-†

nēnu mimmalni baṣār-nunci ēṣō

koncen ṣemm antē, ṭā lēṣē-†

What do you want me to do?

I want you all to talk in Telugu.

I told you to wash your plate thoroughly.

Did you tell him to keep quiet?

Tell him to wait a moment.

If you want me to give something I will.

Who told you to tell it to your
grandfather.

I want him to come tomorrow.

He told me to come back later.

Do you want my friend to come
tomorrow?

I want you to come to our house.

He wrote me to come.

He invited me to come.

If you want me to come, I'll come.

I wanted you to come; how come you
didn't?

He told me to go away.

If you want me to go, I'll go.

Please tell him to get up and go away.

I wanted you to go; how come you didn't?

I asked him to wait, but he didn't.

I told the cook to boil water, but he
didn't.

I asked you to bring something from the
bazaar, but you didn't.

† The forms rā pō āga kāca ṭā are infinitives; see Lesson XVIII, pages 176-7 and 180.

Exercise

- | | |
|---|-----------------------|
| 1. sāmānu lōpaliki ōsuku _____. | (go, come) |
| 2. koncem _____. | (give, take, tell) |
| 3. kudi wayp _____. | (go, turn) |
| 4. nā māta _____. | (listen to) |
| 5. wāṇṇi _____. | (ask, look at, scold) |
| 6. māmidi-kāy' _____. | (take, eat) |
| 7. nāku padi rūpāylu _____. | (lend) |
| 8. wēdigā untē, kitiki _____. | (open) |
| 9. ilā _____. | (give, come) |
| 10. kāssēpu _____. | (sit down, stay) |
| 11. kanċanlō annam _____. | (put) |
| 12. ikkan-ṇinci _____. | (get up, go) |
| 13. edama cēṭi waypu ōirigi nērugā _____. | (go) |
| 14. biddanu _____. | (look at, call) |
| 15. bīyan sariggā _____. | (weigh) |
| 16. mīru wārni cūsṭē, ṭappaka nā ṭaggariki _____. | (send) |
| 17. nānnagār adigiṭē, koṭṭa cīre _____. | (show) |
| 18. rikṣā _____. | (get down) |
| 19. ī ūlō ṭelugu _____. | (talk) |
| 20. ṭelugu paṭrikalu _____. | (read) |

Translation Exercise

A.

- | | |
|--|----|
| 1 pāl ṭāgi, niṭra pō. | 5 |
| 2 kinṭaku pōyi, ṭalupu ṭeruṇu. | 2 |
| 3 annam pedṭē, pettu. | 9 |
| 4 koṭṭigā pakkaku ṭoligi po'ndi. | 11 |
| 5 pillala cēṭulni kadugu. | 1 |
| 6 ī pusṭakāl ikkadē unċu. | 4 |
| 7 āyana wasṭē, intik eḷḷēn ani ceppu. | 10 |
| 8 kurrawāṇṇi ṭisukoni, ṣikāru wāḷḷu. | 8 |
| 9 nī ceppulu, wākili bayta widuwu. | 3 |
| 10 indiyā-ṭēṣasṭulu bhōjananik osṭē, kūra-gāy'lu māṭram waddinċandi. | 6 |
| 11 āmen annan-ginnenu kadagam annār-ā† | 7 |

B.

- | | |
|--|---|
| 1 Wash the children's hands. | 5 |
| 2 Go down and open the door. | 2 |
| 3 Leave your sandals outside the gate. | 9 |
| 4 Keep these books right here. | 6 |

- 5 Drink the milk and go to sleep. 1
 6 If Indians come to dinner, serve only vegetables. 10
 7 Did you tell her to wash the plate? 11
 8 Take the boy and go for a walk. 8
 9 If you're going to serve the food, serve it. 3
 10 If he comes, tell him that I've gone home. 7
 11 Go a bit to one side. 4

Word List

alisi pō	get tired	jarugu	move!
awaθala	away; over there	(p-f. jarugu-, past jarig-)	
āku	leaf	jalubu	cold in the head
ibbanḍi	trouble	ten-kāya	cocoanut
iyyi; iwwu;	give!	θalupu	door
ī; (p-f. is-, past icc-)		θinu	eat!
unču	keep!	(p-f. past θin-)	
undu (p-f. un-, past un-, past non-fin. und-)	be!	θeraw- (be- fore -andi)	open! (formal imperative)
orē	hey! (vocative exclamation)	θeruwu	open!
kalugu-	happen; occur	(p-f. θerus-, past θeric-)	
(past kalig-)		θellana	whiteness
kūrēō (p-f. past kūrēon-)	sit down!	ḍānimma	pomegranate
ganga	Ganges River	ḍūku	jump!
gampa	basket	(p-f. ḍūku-, past ḍūk-)	
gāli	wind; breeze	niḍānamu	patience; quietness; deliberateness
cillara	small change (money)	niḍāninču	wait a bit!
cīti	letter; note; 'chit'	(p-f. niḍānis-, past niḍāninc-)	
ceppu	say!	pattukō	catch hold!
(p-f. cep- past cepp-)		(p-f. past pattukon-)	
ceyyi; cēy	do!	pandlawādu	fruit peddler (pandu + -wādu)
(p-f. past cēs-)		pilaw- (be- fore -andi)	call! (formal imperative)
ēālinču	stop!	piluwu	call!
(p-f. ēālis-, past ēālinc-)		(p-f. pilus-, past pilic-)	
ēuttu	around; round about	puččukō	take!
ēīdu	look!	(p-f. past puččukon-)	
(p-f. ēūs-, past ēūs-, ēūc-)		pettu	put!
ēūpinču	show!	(p-f. ped-, past pett-)	
(p-f. ēūpis-, past ēūpinc-)		pēḍawādu	poor man
ēūsukō	take care!	bellamu	crude molasses; 'jaggery'
(p-f. past ēūsukon-)			

rā (before come
 -andi)
 rā- come
 (p-f. was-,
 past wacc-)
 rēgi or rēgu plum
 waddinū serve
 (p-f. waddis-,
 past waddinc-)

wiḍēśasθudu foreigner
 sayis-, be pleasing
 sahis-
 (past sayinc-;
 sahinc-)
 sūti straight; direct
 śikāru outing; walk; ride

Lesson XVIII

The Verb: Infinitive

CONVERSATIONS

- | | |
|---|---|
| <p>A. waćcu
 rā</p> <p>nēn rā waćć-andi†
randi randi.</p> | <p>may; is permitted
to come</p> <p>May I come in?
Come on in.</p> |
| <p>B. kūrćō</p> <p>ēm-andi, nēnu mīθō kūrćō waćć-ā†
θappaka. ekkaṇ-ṇinc osθ unnāru†
baṣārļō ēḥō koncem pan und occānu.</p> | <p>to sit</p> <p>Pardon me. May I sit down next to you?
Of course. Where are you coming from?
I had some business in the bazaar.</p> |
| <p>C. kana pad-†
 kā</p> <p>ninnat-nunci kana baṣ' lēḥu.
ēm aynāw†
ēmī gā lēḥu. intlōnē unnānu.</p> | <p>be seen
to become; to happen</p> <p>I haven't seen you since yesterday.
What happened to you?
Nothing happened. I stayed right at home.</p> |
| <p>D. θappu-
 wella</p> <p>ēm-andi, ḥāri θappār-ā†
awn-andi. kaccēri ikkaṣ lēḥē-
abbē-kaccēri ikkaṇ-ṇinci cālā
ḥūram.
alāgā. nēn nadici well' oćć-ā†
ēḥō ara mayl untunḥi. riḥṣā
θīsukuntē, bāg' untunḥi.</p> | <p>fall; miss; err
to go</p> <p>Pardon me. Did you lose your way?
Yes. The courthouse isn't here.
Oh no. The courthouse is a long way
from here.
Is that so? Can I get there on foot?
It's about half a mile. It'd be better if
you took a rickshaw.</p> |
| <p>E. ekkad-aynā
 cēya; ceyya</p> <p>ī bandi maḥrāsuk eṭḥundā†
awn-andi.
enni gantalak eṭḥunḥi.
sumār pannendu gantalaku.
anḥa lōpal ekkad-aynā bhōjanan
ḥorukuḥundā†
awn-andi. gūdūrlō bhōr: jēy' oćcu.
gūdūrlō, band enḥa sēp āguḥunḥi†
sumāru paḥihēn nimisāl āguḥunḥi.</p> | <p>anywhere
to do</p> <p>Does this train go to Madras?
Yes.
When does it get there?
At about twelve o'clock.
Can we get a meal anywhere on the
way?
Yes. You can eat in Gudur.
How long does the train stop in Gudur?
It stops for about fifteen minutes.</p> |

† This type of construction, the infinitive + pad-, is regarded as the equivalent of the English passive construction. Its use, however, is pretty well confined to the written variety of Telugu.

F. čaḍawa

ī pusṭakānni gurinci, mī abhiprāyam
ēmiti†
čālā manci pusṭakam.
ayṭhē, nēn čaḍaw očč-ā†
ṭappaka. ṭisukōndi.

to read

What's your opinion of this book?

It's a very good book.
May I read it then?
Certainly. Take it.

G. ṭerawa

ēm-andi, ī kitiki ṭeraw očč-ā†

abbē lēḍ-andi. ṭappak-undā ṭeraw
očču.
ī rōḥu, čālā uduggā untōi.
awn-ardi. moṭṭam mīḍē, ī māsam
anṭā, alāgē untunṭi. kitikīl annī
ṭerisṭhē, koncem bāg' untunṭi.
bitraguntalō koncem ays ṭisukuntē,
bāg' untunṭi.
balē. ḍānṭō kūdā, koncem nimma-
rasam ṭisukontām.
spensarlōk eḷṭhē, nimma-rasam
ḍorukuṭunṭi.
alāgā† band enṭa sēp āguṭunḍ ēmiti.
ō, čālā sēp untunṭi.
manciṭi.

to open

Pardon me. Do you mind if I open this
window?

Not at all. Of course you may open it.

It's very hot today.

Yes. On the whole this entire month has
been like that. It's a bit better when
all the windows are open.

We might get some ice in Bitragunta.

Fine. And we'll also get some lime
juice.

If you go into Spenser's you can get
lime juice.

Is that so? How long does the train stop?
Oh, it'll be a long time.

Good.

H. čalla-pad-
 udiki pō-

konda-ḍēsamu
ṭalus-

become cool
boil; get heated (uduku-
'boil' + pō-)
mountainous region
think

ēm-andi. mīḍ amerikā-ḍēsam
anukuntānu.
awn-andi. mēmu wāṣṅtan-ninc occām.
ikkada čālā sanṭōṣangā unnār-ā†
awn-andi. anṭā bāg' untōi gāni,
čālā uduku.
ī rendu māsāllō alāgē untunṭi. ā
ṭaruwāṭa, čalla-badṭunṭi.
manciṭi. gāni, inṭa lōpala mēm
udiki pōṭām.
mīr anṭā goppawārē gaḍ-ā† konda-
ḍēsāniki well' očču.
alāgē ṭalusṭ unnānu.

Hello. I suppose you're an American.

Yes. We've come from Washington.
Do you like it here?

Yes. Everything's fine here, except that
it's so hot.

That's how it'll be for the next two
months. After that it'll get cool.

Good. But in the meantime we'll die of
the heat.

But you're rich people, aren't you? You
can go to the hills.

That's just what I'm thinking of doing.

I. galaru

mīru mām's'-āhāram ṭina gal'r-ā†
mā intlō ṭin' lēnu gāni, bayt' ayṭhē,
ṭina gal'nu.

you can

Can you eat meat?

I can't eat it in my home, but elsewhere
I can.

J. lēnu

ṭayāru

I can't (when preceded by
an infinitive)
ready

ēm-andi. ēn jēyam antāru.
ēmhī lēḍ-andi. ī rōju, mī
ḍaggariki rā lēnu.
pharawā lēḍu. rēpu rā gal'r-ā†

ṭappak-unda. mūdu gantalaku
ṭayāru.
mī kutumbanṭō † kūdā ostār-ā†
alāgē.
mari rēpu cūsṭām.

K. erigi
wārṭa
cūda

ēm-ōy. ḍoragār akkad unnār-ā†
awn-andi. ippudē bōn jēsṭ unnāru.
oka nimisam nāṭō mātlāda gal'r-ā†
nēnu welli, erig osṭānu.

mī wārṭa nāṭō ceppa gal'r-ā†
ṭappak-unda. nēnu mūdu gantalaku
ḍoragārni cūl' lēnu.
manciḍ-andi. ā māta ḍoragāriki
cepṭānu.
sarē.

L. kattukon-

mīru pance gattukonnārē.
awn-andi. ī endā-kālanlō cāla
hāyigā unḍi. gāni, nēnu pance
sariggā kattukonnān-ā†
anṭa sariggā kattukō lēḍu. nēnu
katti cūpisṭānu.††

M. maraka

arē cākali. guddal ēmit ilāg
unnay.
elāg unnay bābu†
itu cūdu. ī sīrā-marakalu, ēmhī
pō lēḍu.

N. gurṭis-
boṭṭigā

mīr reddigārni marci pōyār-ā†
abbē lēḍ-andi.
mari wārni gurṭinca lēḍē-

Hello. What can I do for you?
Nothing. I won't be able to come to your
place today.
It doesn't matter. Can you come
tomorrow?
Of course. I'll be there at three
o'clock.
Will you bring your wife?
I will.
Then I'll see you tomorrow.

having found out
sentence; word; message
(infinitive of cūs-; cūd-)

Hello. Is the master of the house there?
Yes sir. He's having dinner just now.
Can he speak with me for a moment?
I'll go and find out.

Can you give me your message?
Certainly. I won't be able to see your
master at three o'clock.
Very good sir. I'll tell him that.

Right.

build; put on (used only
for garments that must
be draped, e.g., saree
and dhoti)

Oh, you're wearing a dhoti.
Yes. It's very comfortable in this hot
weather. But did I put it on
properly?
You didn't get it quite right. I'll show
you how.

stain

Hey washerman. How come the clothes
are like this?
How are they, sir?
Look at this. These ink stains didn't
come out at all.

recognize; give sign of
recognition
completely; simply; at
all (with neg.)

Have you forgotten Mr. Reddi?
Not at all.
But you didn't greet him.

† kutumbamu; kutumbhamu 'family' is not infrequently used to mean 'wife'.
†† For the difference between kad-; katt- and kattukon- see Lesson XXVIII.

oy→ wār reddigār ēmiti†
mar ink' ewar ēmiti†
nēnu boθθigā gurθinča lēḍu.

Oh, was that Reddi?
Who else?
I simply didn't recognize him.



čākili

— wo 3 9

O. guntūriki maḷli bass eppudu†
okati nalabhay ayḍuk osθunḍi.
ayθē, rondu gūda ḍātinḍi. inkā
rā lēḍē-

When's the next bus to Guntur?
It comes at 1:45.
But it's already past two. It hasn't
come yet.

P. maθθugā
ēmiti čālā niḍra maθθugā unnāw-
abbē lēḍ-andi. rāθri, niḍra patta
lēḍu.
ēm aynḍ ēmiti.
ēmhī gā lēḍu. gāni, enḍukō niḍra
rā lēḍu.

drunkenly; dazedly
You look very sleepy.
It's nothing. I just didn't get any sleep
last night.
What happened?
Nothing happened. But for some reason
sleep didn't come.

Q. undagā
rūm
pappu

(unda + -gā, see grammar
note, p. 184)

room
(type of vegetable resemb-
ling the pea; sweet
made from 'pappu')

ēdupu
mān-
wentanē

mīr ekkad undagā, cūsānu
mimmalni†
ekkad undagā-
mīr rūmlō undagā, mimmalni
cūsānu. mīru nannu cūdagānē,
welli pōyāru. mīku nēn antē,
istan lēṣ-ā†
abbē lēṣ-andi. wērē pan undi
wellānu.
ayṭē, mī pani kāgānē, enḍuku rā
lēṣu†
mā ammāy ēdciṇṣ-andi. koṣṣigā
pappulu koni pett occān-andi.
ayṭē, pappul iwwagānē, ēdup
māninṣ-ā†
wentanē mān' lēṣ-andi. kāni, wāll'
amman cūdagānē, ēdup mān
ēsinṣ-andi.

R. pō-god-

caḍuwukon-

ādukon-
pagul-
pagala†

ē abbāy, ekkad unnāw†
ī gaḍilō unnān-amma-
akkad ēn jēsṭ unnāw†
ikkāṇ nā banṭini weṭukuṭ unnānu.
nuww ippatik enni banṭul-rā
pō-gottāw† welli caḍuwukō.
lēṣ-amma. nēn ādukont unnānu.
arē, nī ṭala-pandu bagala† rēpē
parikṣalu.

crying
cease from; stop
immediately

Where was it that I met you?

I haven't the faintest idea.

I saw you in your room. As soon as you
saw me you went away. What's the
matter, don't you like me?

It's not that at all. I went to attend to
some other business.

Then why didn't you come back as soon
as your business was done?

My little girl began crying. I went and
got some sweets.

Then did she stop crying as soon as you
gave her the sweets?

She didn't stop right away. But she
stopped as soon as she saw her
mother.

lose (pō 'to go' + kod-
'strike'; see grammar
note 2g, page 183)

read; study (see Lesson
XXVIII)

play (see Lesson XXVIII)
break (intr.)
may it break!

Hey son, where are you?

I'm in this room, mother.

What are you doing there?

I'm looking for my ball.

How many balls have you lost by this
time? Go study.

No, mother. I'm playing.

You'd better listen to me. (lit. May your
head break.) Tomorrow are your
exams.

Grammar Notes and Drill

1. Formation of Infinitive

A verb form which we shall refer to as the 'infinitive' consists of a suffix -a which is added to the form of the root which is also used in the formal imperative before -andi. Verb roots which end with a long vowel, however, are followed by a 'zero form' of the infinitive suffix; their infinitives are then identical with the informal imperatives.

Imperatives

	Informal	Formal	Infinitive
buy	ammu	ammandi	amma
say	ceppu	ceppandi	ceppa
ask	adugu	adagandi	adaga
call	piluwu	pilawandi	pilawa
read	čaḍuwu	čaḍawandi	čaḍawa
do	cēyi	cēyandi	cēya
see	cūdu	cūdandi	cūda
write	rāyi	rāyandi	rāya
give	iwwu; iyyi	iwwandi; iyyandi	iwwa
be	undu	urandi	unda
go	pō	pondi	pō
come	rā	randi	rā
bring	ṭā	ṭe'ndi	ṭā; ṭē
meet	kalusukō	kalusukōndi	kalusukō

In citing verbs we shall from now on give first the present-future base, and then, in parentheses, the past base and the base on which the infinitive is formed; for example adugu- (adig-, adag-), was- (wacc-, rā-). Where forms are identical, repetition will be avoided, so the verb for 'buy' will be cited as ammu- (amm-). Since all verbs ending with -kon- (see Lesson XXVIII) regularly have -kon- in the past and -kō- in the infinitive, these forms will not be cited.

2. Infinitive + Auxiliary

The infinitive is almost always followed by one of a small set of auxiliaries, many of them defective verbs and a few of them nouns. When the auxiliary begins with a vowel the infinitive often may have one of two forms; the final vowel is elided or a 'euphonic' -n is introduced between the -a of the infinitive and the initial vowel of the auxiliary.

a. Infinitive + waćcu 'be permitted'

The infinitive may drop its final vowel before this auxiliary, in which case instead of waćcu either oćcu or aćcu is used. An optional suffix -nu is sometimes added to this suffix, without affecting its meaning, giving waćcunu.

nēn lōpaliki rā waćc-ā†
nēnu mīṭō rā waćc-ā†
mīr rēpu rā waćcu.

May I come in?
May I come with you?
You can come tomorrow.

pīdaru

pleader; lawyer

mīr pīdarni salahā adag oćcu.
mā sāmān āfīslō pett' oćc-ā†
ilāgā an' oćc-ā†

You might consult a lawyer.
May I put my luggage in the office?
May I say it this way?

wīsrānṭi

rest

pillalu koncem wīsrānṭi ṭisukō
waćcu.
ī pusṭakan ṭisuk elī' oćc-ā†
nēn akkadik elṭē, āyannu kalusukō
waćcu.

The children may rest a little.
May I take this book?
I may meet him if I go there.

mēm penḍalādē lēsṭē, pan anṭā
cēsukō waḥḥu.

patti; batti
kulamu

pērunu batti, ē kulam-ō ṭelusukō
waḥḥun-ā†

ḍonga baḥṣā wacc und' aḥḥu.
nā kāyṭālu baḥṣā pōy und' aḥḥu.

walla

ḍusṭula walla, ḍonga ḍoragā kana
bad' oḥḥu.

We may finish all the work if we get up
early.

according to
caste

Is it possible to tell a person's caste by
his name?

A thief may have come.

My papers probably got lost.

by means of; by;
on account of

On account of his clothes, a thief might
look like a gentleman.

b. Infinitive + gala- 'be able'

There is in Telugu a verb meaning 'can, be able' which differs in a number of ways from the verbs already studied. gala- differs, first of all, in that it has both a present and a future tense. In addition, it lacks forms which other verbs regularly possess: it has no past non-finite, no imperative and no infinitive. Its present, future and past finite forms are these:

	Present	Future	Past
I	galanu	galuguṭānu	galigānu
you	galawu	galuguṭāwu	galigāwu
he	galadu	galuguṭādu	galigādu
she; it	galāḍu	galuguṭunḍi	galiginḍi
we	galamu	galuguṭāmu	galigāmu
you	galaru	galuguṭāru	galigāru
they	galaru	galuguṭāru	galigāru
(people)			
they	galawu	galuguṭāyi	galigāyi
(non-people)			

The forms of the root used in the future and past tenses match those of other verbs having roots of more than one syllable: galugu-, ḥāwu-; galig-; ḥāiw-. The present tense is peculiar in its formation, and might be analyzed in several ways: most simply, perhaps, it may be regarded as formed from the root gala- and the personal endings -nu, -wu, and -du, etc. (This root gala- behaves very differently from the noun suffix -gala 'having' of Lesson Four.)

The conditional, galigīṭē, is formed in the regular way, by addition of -iṭē to the root. The form of the root used is the one also found in the past finite tense.

ṭelugu mātlāda gal'r-ā†
mīr oka nimiṣam nā i mātlāda
gal'r-ā†
ṭelugu ḥāḍawa galaw-ā†

sanṭakamu

wādu nā sanṭakan ḥāḍawa gal'd-ā†
nēn ṭappaka ḥāḍawa gal'nu.
nā aḍi sampāḍinḥa galaw-ā†

ḍākā

i pett inti ḍākā mōya gal'du.

Can you speak Telugu?
Can you speak with me a moment?

Can you read Telugu?

signature

Can he read my signature?
Of course I can read it
Can you get that for me?

until; as far as

He can carry this box as far as the house.

ewaru ceppa gal'ru†
aθanu jawābu ceppa gal'd-ā†
mīru māms' -āhāram θina gal'r-ā†
ī gaḍilō pan cēya galanu.

okanṇē

ī pan anθā okanṇē cēya galan lē.
nāθō badiki rā gal'r-ā†
θappaka rā galam.

c. Infinitive + lē- 'cannot'

ī bhāṣa ḍaḍawa lēm.
mīru θelugu mātlādθēnē gāni, ī
pusθakan ḍaḍawa lēru.
mā abbāy θelugu mātlāda galadu gāni,
ḍaḍawa lēdu.
pusθakam ikkad untēnē gāni, nēn
ḍaḍawa lēnu.
nēn ānḍhrunṇ ayθēnē gāni, θelugu
bāgā mātlāl lēnu.
ī ceθθa bhāṣa nērcukō lēnu.

θalli-ḍandrulu

mī θalli-ḍandrulu θelugu mātlāl lēr-ā†
mīr aḍ anθā marci pōθēnē gāni, mīru
sanθōṣangā unda lēru.
kāṣṭha nōru mūsukoni, unda lēwū†
ēmō ceppa lēnu.

samāḍhānamu

ī samasyaku samāḍhānam ḍorikiθēnē
gāni, ī pani cēya lēm.

pariṣkāramu

ī samasyan nēnu pariṣkāram cēya
lēnu.

maṇikattu

wanḍu-(wanḍ-, wanḍ-)

mīru maṇikattu wanḍa lēr-ā†
maṇikattu wanḍa lēnu.
ī pādu manḍu θāga lēnu.
ī kāfi cēḍugā unḍi. θāga lēnu.
aḍi nīk ippudu cūpinḍa lēnu.

bāki

θīrus-(θīrc-, θīrc-)

nī bāki θīrcā lēnu.

marus-(marc-, maraw-)

nuwwu nannu marci pōḍāw-ā†
nēnu mimmalni marawa lēnu.

Who can say?

Can he tell us the answer?

Can you eat meat?

I can work in this room.

(= okadu + ni + ē)

I can do this work by myself, don't worry.

Can you come to school with me?

Certainly we can come.

We can't read this language.

You can't read this book unless you
speak Telugu.

My son can speak Telugu, but he can't
read it.

I can't read unless the book is here.;

I can only read if the book is here.

Only if I become an Andhra will I be
able to speak Telugu well.

I can't learn this wretched language.

parents (θalli 'mother' +
θandri 'father' + -lu)

Can't your parents speak Telugu?

You can't be happy unless you forget all
that.

Can't you keep quiet for a little while?

I can't really say.

peace; solution; resolution

Unless a solution to this problem is
found, we won't be able to do this work.

settlement

I can't settle this problem.

wrist

bend (transitive)

Can't you bend your wrist?

I can't bend my wrist.

I can't drink this terrible medicine.

This coffee is bitter. I can't drink it.

I can't show it to you now.

debt

settle; satisfy

I can't ever repay you enough.

forget

Will you forget me?

I can't forget you.

nēn ī mātal win' lēnu.
nēn inθ' annan θin' lēnu.

I can't listen to this talk.
I can't eat so much food.

d. Infinitive + lēōu : past negative

This construction is the regular expression for the past negative:

wād occādu.	-	wādu rā lēōu.
He came.		He didn't come.

It may be noted that a sentence ending with the past negative construction may be homonymous with a sentence terminating with infinitive + lē - 'cannot': āme win' lēōu, may mean either 'She didn't hear.' or 'She can't hear.' In very informal style, however, a shortened form of lēōu (lē or sometimes lē) is used in the past negative construction: āyāna rā lē. 'He didn't come.'

mā snēhiθulu mī ḍaggariki rā lēō-ā†
θēl-

Didn't my friend come to see you?

ā sangaθ inkā θēl' lēōu.
inθa cinna gaḍi nēn ekkadā cūl' lēōu.

result; turn out; float

That matter hasn't been decided yet.
I haven't seen such a small room
anywhere.

nēn ālasyangā wellānu kā-batti,
rayl ḍoraka lēōu.

Because I delayed going, I missed my
train.

nuww ē pusṭakan ḍāḍawa lēō-ō,
aḍi nāk iyyi.

Give me whichever book you haven't
read.

aṭanu mīθō eppudū ceppa lēō-ā†

Didn't he ever tell you?

gaddamu
cēsukon-

beard
do (see Lesson XXVIII)

nēn iw-wēla gaddan jēsukō lēōu.

I didn't shave today.

wantl

(= onti, adj. of ollu 'body')

ī ūri nīru mī wantiki pa! lēōu.†
ā samasyanu nēn inkā pariṣkāran
cēya lēōu.

The local water didn't agree with you.
I haven't settled that problem yet.

wādu ceppa lē.

He didn't say that.

nēn ceppa lē†

Didn't I say that?

ewarū nuncō lē.

No one stood up.

e. Infinitive + wāḍōu : negative imperative

wāḍōu is a word that has two somewhat different English equivalents, depending on whether or not it is preceded by an infinitive. Without an infinitive its meaning is 'isn't wanted.' Usually the final vowel of the infinitive is omitted, and instead of wāḍōu the form oḍōu is used. (Compare infinitive + wāḍōu, Grammar Note 2a).

ī pusṭakan nāk oḍōu.

I don't want this book.

Preceded by an infinitive it expresses a prohibition or negative imperative, and may be translated as simply 'don't'. (There is another way of expressing a negative imperative, for which see Lesson Twenty-Five.)

ā pālu θāg' oḍōu.
naww' oḍōu.

Don't drink that milk.
Don't laugh.

† nīru may be used in this context, where reference is to a specific variety of water. As the term of general reference the plural nīllu is usual.



పనివాడు బక్కుట తో

paniwādu bakketuṭhō

nīru ṭisuku welladamu నారు తో పుకు వెళ్ళడము

wāṇṇi namm' oṛṛu.

Don't trust him.

kācukon-

wait

mā kōsam kācukō waṛṛu.

Don't wait for us.

cincu- (cinc-, cinc-)

tear (tr.)

ā gudda cinc' oṛṛu.

Don't tear that cloth.

ī rahasyam ewariki cepp' oṛṛu.

Don't tell this secret to anyone.

addu

hindrance; obstacle

mīru nāk addu rā waṛṛu.

Don't get in my way.

fōli

concern; business;
affair

nā fōliki rā waṛṛu.

Don't meddle in my affairs.

mīru nā fōliki rā waṛṛ ani, ennō

How many times have I told you not to
meddle in my affairs.

sārlu ceppānu.

Don't go on foot.

nadici well' oṛṛu.

amāwāsya;

new moon (considered
inauspicious for the
start of a trip)

amāwāsya

amāwāsy ayṭhē, well' oṛṛu.

If today is new moon, don't go.

θellani guddal ēsukontēnē gāni,
 bajārik eli' oḍḍu.
 ink' oka tṣanan gūdā, wālī' intlō
 und' oḍḍu.
 end ekkuwagā untēnē gāni, nīdalō
 und' oḍḍu.
 ākaligā untēnē gāni, θin' oḍḍu.
 nēn adigiθēnē gāni, sahāyan jēy'
 oḍḍu.

Don't go to the bazaar unless you put on
 clean clothes.
 Don't say in their house for even another
 minute.
 Don't stay in the shade unless the sun is
 hot.
 Don't eat unless you're hungry.
 Don't help unless I ask you to.

f. Infinitive + kūdaḍu 'should not'

This combination is not very frequent in ordinary conversation; more often the
 infinitive + waḍḍu is used.

peḍḍagā mātlāda gūdaḍu.
 ḍongaθanamu
 ḍongaθanam ceyya kūdaḍu.
 ummi wēs-
 bajārlō umm ēya gūdaḍu.
 kalaga
 ī wiṣayanlō mīru kalaga jēsukō
 gūdaḍu.
 nāku munḍugā enḍuku ceppa gūdaḍu†

One shouldn't talk loudly.
 theft
 One shouldn't steal.
 spit
 One shouldn't spit in the bazaar.
 mixing; interference
 You shouldn't interfere in this affair.
 Why shouldn't you have told me this
 before?

cēḍasθamu
 manam cēḍasθangā ālōcinča kūdaḍu.
 ega-ḍobbu-

zeal
 We should worry about it!
 misappropriate (ega 'up'
 + ḍobbu- 'snatch')

dabb ega-ḍobba gūdaḍu†

One shouldn't default on money.

θala-kinḍulu

upside down (θala 'head'
 + kinḍi 'downward'
 + -lu)

cīḍukon-
 bhaḍramu
 jēbu
 pettukon-
 θēpu- (θēp-)†

blow one's nose
 care; careful
 pocket
 put by for oneself
 belch

amerikālō, alawātl annī ta'la-kinḍulu.
 cēθi-guddalō cīḍukuntāru.
 cīḍukoni, bhaḍrangā jēbulō ḍāci
 pettukuntāru. bhōn cēsθū, nalugurlō
 θēpa gūdaḍu.

In America all the customs are topsy
 turvy. They blow their noses into a
 handkerchief, and then carefully save
 it in their pockets. While eating, they
 mustn't belch in company.

† There are several other regional variants of this word, as for example
 θrēṇus- (θrēṇc-, θrēṇc-) and θēṇus- (θēṇc-, θēṇc-).

g. Infinitive + kott-; gott- 'beat; strike'

The verb kott- 'beat, strike' is used in combination with the infinitive of a number of roots to indicate violent and destructive activity. The verb roots used in this construction are those having appropriate primary meanings: 'break', 'spoil', 'lose', etc. Ordinarily in these compound verbs the second verb is pronounced gott- rather than kott-. It may also be noted that while the roots preceding gott- are generally intransitive when used in main verbs, these compounds are transitive.

pennu	pen
mī pennu pō-gottānu.	I lost your pen.
dabbu pō-gott' oḍḍu.	Don't lose the money.
ginne	cup; bowl
pagala-god- (gott-)	break (tr.)
pilla ginne pagala-gottinḍi.	The child broke the cup.
wīpu	back
wīp pagala-godḥānu.	I'll break your back.
ḍonga bahuṣā ḥālam pagala-gott und' aḥḥu.	A thief probably broke the lock.
pensilu	pencil
wirag-gott-	break (tr.)
abbāy pensilu wirag-gottādu.	The boy broke the pencil.
kūlādu	(= <u>kūliwādu</u> 'wage worker; laborer')
pada-gott-	knock down
kūlādu sāmān anḥā kinḍa-pada-gottādu.	The porter threw down all the things.
ḍongādu	(= <u>ḍonga</u> 'thief')
weḷḷa-god- (-gott-)	drive away; expel
ḍongāṇṇ intlō-nci weḷḷa-gottāem.	We threw the thief out of the house.
ceda-god- (-gott-)	spoil (tr.)
mī pani nēn ceda-gottānu.	I spoiled your work.
rāla-god- (-gott-)	make fall (<u>rāl-</u> 'fall' + <u>gott-</u>)
nī paḷḷu rāla-godḥānu.	I'll knock out your teeth.

h. Infinitive + awasaramu 'need; necessity'

A form of the infinitive with an added final -n is found together with the noun awasaramu 'necessity' and the negative lēḍu. Many sentences which terminate in a verb can serve as the basis for new sentences formed by replacement of the verb by its infinite, addition of the "euphonic" -n - awasaran lēḍu.

mēm annī ammuḥām.	-	mēm annī amman awasaran lēḍu.
We sell everything.		It isn't necessary for us to sell everything.
nēn ā pani cēyan awasaran lēḍu.		I don't have to do that work.

indiyāki, ōl' lō wellan awasaran lēḍu.

payni

mančam payni, ḍuppati wēyan

awasaran lēḍ-ā†

ceppulu ōis ēyan awasaran lēḍu.

nāk ā wiwarāl annī ceppan awasaran
lēḍu.

You don't have to go to India by ship.

on; above

Isn't it necessary to put a blanket on the
cot?

It isn't necessary to take off your shoes.

It isn't necessary to give me all the
details.

i. Infinitive + akkara 'need; necessity'

A sequence of an infinitive + akkara + lēḍu is synonymous with the similar construction containing awasaramu, which is discussed in Grammar note 2h of this lesson. The infinitive is used both with and without an added -n.

nēn ā pani cēyan akkar lēḍu.; nēn ā
pan cēy' akkar lēḍu.

ikkad und' akkar lēḍu.; ikkad undan
akkar lēḍu.

intiki well' akkar lēḍu.

nāku rikṣā akkar lēḍu. nadic edṭānu.

ṭelusukon-

ṭelusukō akkar lēḍu.

I don't have to do that work.

There is no need to stay here.

There is no need to go home.

I don't need a rickshaw. I'll walk.

find out

I don't have to find out.

3. Infinitive + -gā (nē), 'as soon as; while'

āyan rāgā, wellānu.; āyan rāgānē,
wellānu.

āyan rāgānē, welṭānu.

iḍ anṭā pūrṭi kāgānē, nīk isṭānu.

aṭani pani kāgānē, gumāsṭā intik
ellādu.

aṭani pani kāgānē, intiki wellam
ani ceppu.

aṭanu wellagānē, nāṭō ceppu.

akkadik ellagānē, nuww ekkadik
elṭāw†

sanṭōṣis- (sanṭōṣinc-,
sanṭōṣinc-)

nannu cūdagānē, nā snēhiṭul anḍaru
cālā sanṭōṣincāru.

inti ḍaggar undagā, aṭanni cūsānu.

nēn intik osṭōndagā, aṭanni cūsānu.

I went as soon as he came.

I'll go as soon as he comes.

As soon as this is all finished I'll give it
to you.

As soon as his work was done, the clerk
went home.

Tell him to go home as soon as the work
is done.

Tell me as soon as he goes.

On reaching there where will you go?

rejoice

All my friends were very happy on seeing
me.

I saw him while at home.

I saw him while on the way home.

4. The Infinitive as Optative

The infinitive form occurs as the main verb in a number of set expressions with optative meaning. They are generally informal in nature.

kadupu

nī kadupu bangāran gānu.

nī ṭalli gadub bangāran gānu.

belly; womb; children

May your children prosper!

May you prosper!

nī kadupu čallagā unda.

nī kadupu kāla.

kūl-

nī illu kūla.

nī nālike bada.

nī inta wāna gurawa.

nī θādu θega.

θala-pandu

nī θala-pandu bagala.

ālu

nī āli kālu wiraga.

θumpa

nī θumpa θega.

May your children prosper! (lit. May your belly be cool.)

May your children be cursed! (lit. May your belly be hot.)

lie down; fall

May your house collapse!

May your tongue fail!

May rain fall in your house!
(mild abuse; surprise)

May your thread break!

head (lit. head-fruit)

May your head break!

wife

May your wife's leg break!
(used by unmarried people to show surprise).

tap root

May you die!

Translation Exercise

A.

- 1 ī kāfi θāg' oćć-ā† 6
- 2 čaligā untē, kitikīlu muyy' oćću. 4
- 3 čākali battal ār ēsi, abbāyni kāwilli petta lēθ-ā† 8
- 4 wāna kurisθē, godugu θisukō waćću. 1
- 5 wād abaθθhāl annī namm' oθđu. 3
- 6 ī mūt' ippa galaw-ā† 9
- 7 gaθilō uduggā untē, nēn unda lēnu. 10
- 8 θīnni gurinci, nēn āyanni pilaw oćć-ā† 5
- 9 ī bandilō čutt' eliginč oθđu. 2
- 10 gōr-anθalu, kond'-anθalugā cēs cepp' oθđu. 7

B.

- 1 If it rains one can take an umbrella. 4
- 2 Don't light a cigar in this vehicle. 9
- 3 Don't believe all his lies. 5
- 4 If it's cold, you may close the windows. 2
- 5 May I call him about this? 8
- 6 May I drink this coffee? 1
- 7 Don't make mountains out of mole-hills. 10
- 8 Having spread the clothes to dry, didn't the washerman put the boy to watch them? 3
- 9 Can you open this bundle? 6
- 10 If it's hot in the room I can't stay. 7

Word List

addu	hindrance; obstacle	θēl-	result; turn out; float
amāwaśya	day of new moon	θēpu-(θēp-)	belch
ādukon-	play	θākā	until; as far as
ālu	wife	θusθu	clothes
uduku-(udik-, udak-)	heat; boil	θongaθanamu	theft
ummu-	spit	pagul-	break (intr.)
ekkad-aynā	anywhere	pagala-god- (-gott-)	break (tr.)
ega-θobbu-	misappropriate (ega 'up' + θobbu- 'snatch')	patti; batti	according to
erugu-(erig-, erag-)	find out; know	pappu	(type of vegetable; sweet prepared with this vegetable)
ēdupu	crying	payni	on; above
oćcu; waćcu	may; is permitted	pariškāramu	settlement
ođđu;	isn't wanted; don't!	pettukon-	put by for oneself
wađđu	(with infinitive)	pennu	pen
kana pad-	be seen	pensilu	pencil
kattukon-	put on; wear (garments that must be draped)	pō-god- (-gott-)	lose
kalaga	mixing	plīdaru	pleader; lawyer
kāćukon-	wait	batti; patti	according to
kulamu	caste	bāki	debt
kūdađu	should not; must not	boθθigā	completely; simply; at all (with negative)
konda-	mountainous region	bhaθramu	care; careful
ōēsamu		maṇikattu	wrist
gala- (fut. galugu-, past galig-)	be able	maraka	stain
gurθis-	recognize, give sign of	maθθu	intoxication
(gurθinc-, gurθinc-)	recognition	marus- (marc-, maraw-)	forget
cincu-(cinc-, cinc-)	tear (tr.)	mān-	cease from; stop
cīḍukon-	blow one's nose	mūsukon-	shut; close (for one's own sake)
cēḍasθamu	zeal	rūm	room
cēsukon-	do (for one's own sake)	lē-	be unable (with infinitive)
jēbu	pocket	waćcu; oćcu	may; be permitted
čaḍuwukon-	study; read (for one's own sake)	wađđu;	isn't wanted; don't (with infinitive)
ćalla-pad-	become cool	ođđu	
fōli	concern; business; affair	wancu- (wanc-, wanc-)	bend (tr.)
θappu-(θapp-)	fail; miss; err	walla	by; by means of; on account of
θayāru	ready	wārθa	sentence; word; message
θalus-(θalc- θalaw-)	think	wiśrāṇθi	rest; relaxation
θala-kinḍulu	upside down (θala 'head' + kinḍi 'downward' + -lu)	wīpu	back
θalli-	parents (θalli 'mother' + θandri 'father' + -lu)	wentanē	immediately
θīrus-	settle; put an end to	sanθakamu	signature
(θīrc-)		sanθōsis-	rejoice; be happy
θelusukon-	find out	(sanθōśinc-, sanθōśinc-)	
		samāḍhānamu	peace; solution; resolution

Lesson XIX

The Verb Suffix -āli 'must'; 'should'

CONVERSATIONS

A. rāwāli

ēm-and-ōy. ̐waragā randi. ikkada
 s̐alam un̐i.
 koncen s̐ep un̐andi. n̐n akkadik
 os̐ānu.
 ̐waragā rāwāli. nā pette ikkada
 pettānu.
 manciḍ-andi. wenaka waypu wākili
 gundā rāwāli.
 alāgē. n̐n ̐alupu ̐is̐ānu.

should come; must come

Hello there. Come quickly. There's a seat here.
Hold it for me a minute. I'll be right there.
You'd better come right away. I'm holding the place with my suitcase.
Good. I'll have to come through the rear door.
All right. I'll open the door.

B. pōwāli

enḏuk ā ʔondara†
bandiki pōwāli.
ē bandiki†
enti ganta bandiki.
ayθē cālā taym unḏi.

should go; must go

Why the big rush?
I have to catch a train.
Which train?
The one o'clock train.
Then there's plenty of time.

C. ēm-andi. ī ḍār ekkadik eḷuṇḍi† nēnu
guntūru wellāli. ī ḍāri guntūruku
pōṭuṇḍā†
awnu. pōṭuṇḍi.

Sir. Where does this road go? I have to go to Guntur. Does this road go to Guntur?

Yes. It goes there.

D. konāli
 cēyāli

êm-ôy rāmā. mana rayl eppudu
 ōisukontām.
 anθ' awasaram ên† inkā mūd rōful
 unnay.
 awn lē. tikkat konāli, mana sāmān
 anθā θayār cēyāli.

should buy; must buy
should do; must do

Hey Rama. When do we take our train?

What's the rush? We still have three days.

I know that. But we have to buy our tickets and get all our packing done.

E. agrahāramu

etu
ḍōwa
rayl-pattālu

(particular section of a town, formerly the Brahmin quarter)

how?
way; path
railroad tracks

ēm-andi. nēn agrahāram pōwāli. etu
pōṭhē, ḍaggara-

Pardon. I have to get to the Agraharam.
Which is the shortest way?

ikkāṇ-ṇinci ḍaggara ḍōw' ēḍi lēḍu.
rayl-pattālu ḍāṭi, kalektar
āṭisḷō gunda pōṭē, koncen ḍaggara.

There's no short way from here. It's not
far if you cross the railroad tracks
and go through the grounds of the
Collector's Office.

F.

ēm-and-ōy† battala kotla wayp
unnay†
nērugā welli, edama waypu ṭirigiṭhē,
battala kotlu kanipisṭay.
nērugā enṭa ḍūram wellāli†
nālugu ḍukāṇālu ḍāṭi wellāli.
manciḍ-andi.

Say, which way are the cloth shops?

If you go straight and then turn left
you'll see the cloth shops.
How far should I go straight ahead?
You have to pass four shops.
Thank you.

G.

ṭīyāli; ṭīyyāli

should remove; must
remove
thought; idea
call

ṭalapu; ṭalampu
pilucukon-

lakṣmi, ī gaḍilō bhōjanāl oddisṭām.

Lakshmi, we'll serve the food in this
room.

ā gaḍi cālā cinnaḍigā unḍē-
anḍuk anē, ninnu pilicānu. gaḍilō
wasṭuwul annī ṭīyāli.

That room seems very small.
That's why I called you in here. Every-
thing in the room will have to be
moved out.

sarē amma- ṭōṭa-mālini sahāyam
aduguṭānu.

Yes ma'am. I'll ask the gardener to
help.

aḍi manci ṭalampu. gāni, ī pani
ṭwaragā cēyāli.

That's a good idea. But the work has to
be done right away.

ippudē welli, pilucukon osṭānu.

I'll go right now and call him in.

H.

-walasi

(non-finite of -āli, an
expanded form)
it is to be said (see
Lesson XXIII)

ceppēḍi

maṇi, pāṭral annī kadigi wēṣāw-ā†
ippudē kaduguṭ unnān-amma-
ā ṭaruwāṭ ikkadiki rā. bajārūk
ella-walaṣ osṭunḍi.

Mani, did you wash all the dishes?
I'm washing them right now, ma'am.
After you've finished come here. You'll
have to go to the bazaar.

ayyō- ī rōḷu kūḍā bōjanāl ēmiti.
mar ēn jeppēḍi† ī intlō praṭi rōḷu
bōjanālē-

Oh. A dinner party again today?
What's there to say? In this house there's
a dinner party every day.

bajār-ninci, ēn ḍisukō rāwāli†
ī kāyṭam mīḍa, annī rāṣānu.

What shall I bring from the bazaar?
I've written everything down on this
piece of paper.

enṭa manḍi bōjanānik osṭār ēmiti.
ayyagār ēḍō paḍi manḍi an jeppāru.
gāni, wāri sangaṭi manaki
ṭelisinḍē.

How many are coming to dinner?
The master said there'd be about ten
people, but you and I know how the
master is.

I.

badi-panṭulu
kalusukōwāli

schoolteacher
should meet; must meet

wār ewarū†

Who is he?

wār-ā† badi-panṭulu.
 ekkad-andi badi-panṭulu†
 man' ūḷḷōnē- ī samwaṭsaramē
 koṭṭagā waccāru.
 ā, alān-andi. nēnu wārni
 kalusukōwāli.
 ō, ṭānik ēm unḍi† rēpu sāyinṭaram
 mā intiki randi. paricayan
 jēsṭānu.

That gentleman? A schoolteacher.
 Where is he a schoolteacher?
 Right in our home town. He came here
 just this year.
 Is that so. I ought to meet him.

Oh, that's easy. Come to our house
 tomorrow evening and I'll introduce
 you to him.



అరుగు మీద పడుకున్నాడు

arugu mīṭa padukunnādu

J.

arugu
padukon-
muṣṭiwādu
rōgiṣṭi
abbi

verandah
lie down; go to bed
beggar
sick man; sick; ill
(informal term of address
to males)

arugu mīḍa, ewaru padukunnaḍi†
ewadō muṣṭiwāt-ta. rōgiṣṭi maniṣi-
lāg' unnādu.

akkaṇ-ṇinci wāṇṇi lēci pomm an
jeppu.

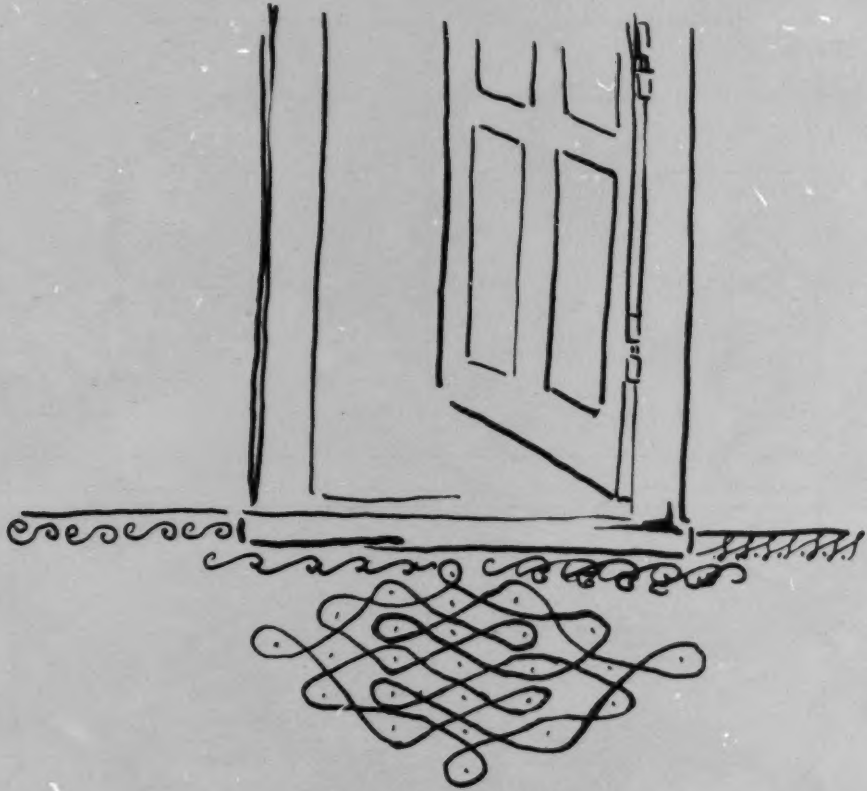
arē abbi, ewar-rā nuwwu. ikkaṇ-ṇinci
lēci pō. aruk kadigi muggu
pettāli.

Who is that sleeping on the verandah?

It seems to be some beggar. He looks as
though he's ill.

Tell him to get away from there.

Say buddy, who are you? Get away from
here. The verandah has to be washed
and decorated.



వాకిట్లో ముగ్గు

wākitlō muggu

K.

kāwāli
ēm-ayna

is wanted
any

ēm-and-ōy. ēm paθrikal unnay†
ēm paθrik kāwāli.

Say, what newspapers do you have?
What newspaper do you want?

ēm-ayna θelugu paθrik unḍ-ā†
 θappak-undā. ānḍhra-prabha,
 ānḍhra-paθrika.
 alāgā. ānḍhra-paθrik iwwu.
 iḍigō. rend aṇālu.

Do you have any Telugu newspaper?
 Certainly. There's the Andhra Prabha and
 the Andhra Patrika.
 Is that so? Give me an Andhra Patrika.
 Here you are. That'll be two annas.

L. θīsukōwali
 elāg-aynā
 wīlu
 cēsukōwali
 θīrcukon-
 sēḍa
 θalapu; θalampu

should take
 somehow
 convenience
 should make for oneself
 assuage
 fatigue
 thought; idea

ēm-andi. ontlō bāgā lēḍ-ā†
 awn-andi. oḷḷ anḍā noppi
 alāgā. cāla pani cēsθ unnār ēmiti†
 awn-andi. ī ḍinālō cālā pani.
 awnu gāni, koncem wiśrāṇḍi
 θīsukōwali.
 ekkada samayam unḍ ēmiti.
 elāg-aynā wīlu cēsukōwali.
 bāgā jeppāru. intlo gōla, baḷḷō pani.

Say, aren't you feeling well?
 No. I ache all over.
 Is that so? Are you working very hard?
 Yes. I have a lot of work these days.
 Even so you ought to rest a little.

mī āfīslō, koncen sēpu sēḍa θīrcukō
 gūḍaḍ-ā†
 aḍi manci θalampē. θappaka cēsθām.

Where shall I find the time?
 You ought to make the time.
 It's easier said than done. At home it's
 too noisy, and at school there's too
 much work.
 Can't you get a little rest in your
 office?
 That's a good idea. I'll do that.

M. puttuka
 gaḍu
 eppud-aynā

 mā ammāy puttuka-rōḷu,† mīru
 θappaka rāwāli.
 aḍi rēpē gaḍū†
 awn-andi. sāyinkālam eppud-aynā
 rā waḍḍu.
 ayyō- rēpē mā abbāy ūri-ninc osḍādu.

 koncen sēpu rā gūḍaḍ-ā†
 nēn elā ceppa galan-andi-

birth
 (= gāḍu; kāḍu)
 any time

You must be sure to come on our
 daughter's birthday.
 It's tomorrow, isn't it?
 Yes. You may come any time in the
 evening.
 Oh. Tomorrow my son is coming from
 town.
 Can't you come for a little while?
 How can I tell you?

N. alawātu-pad-

 ēm-andi. mīḍ amerikā-ḍēsam-ā†
 awn-andi. mēm akkaṇ-ninc osḍ unnām.
 ikkada mīr alawātu-paddār-ā†
 ēḍō koncen koḍḍagā unḍi.
 kon rōḷula θaruwāḍa, alawātu-padḍāru.
 mīk ikkada wēd ekkuwagā unḍ
 anukuntānu.
 awnu. cālā kaṣṭangānē unḍi. θwar'lo
 cāla-padḍunḍā†

become accustomed

Pardon me. Are you an American?
 Yes. We come from there.
 Have you gotten used to it here?
 It's a bit strange to me.
 You'll get used to it after a little while.
 I imagine you find it very hot here.

 Yes. It's very trying. Will it get cooler
 soon?

† More usual, however, is puttina rōḷu.

lēḍ-andi. inkā kon nāḷa waraku,
 endal ekkuwagānē untay. ā
 θarawāḍalla-badṭunḍi.
 manciḍi gāni, inṭa lōpala mēm cacci
 pōwāli.
 mī ṭoral anṭā goppawārē gaḍ-ā†
 konda-ṭēśānik eḷḷ' oḱḱu.
 alāgē ṭōcinḍi. occē wāram nilagiri
 weḷṭām.
 akkada ḱallagā bāg' untunḍi.

O. iḱḱukon-
 pēta
 saplay
 ancēṭa

mīr illu kōsam cūsṭ unnār-ā†
 awn-andi.
 aḱḱ ē māṭram iḱḱukō gal'ru†
 ō- debbhay, debbhay ayḱu rūpāyḷḷō,
 ok' ayḱ āru gaḱul undāli. manci
 nīḷa bāwi ṭappak-undā undāli.
 āḱḱuk kūdā ḱagḱiragā untē, bāg'
 untunḍi.
 alāg ayṭē, ī pēt' lō bāg' untunḱ
 anukuntānu.
 endā-kālanlō nīḷa saplay bāg'
 untunḱē†
 ceppa lēm. antē, endā-kālanlō konni
 bāwul endi pōṭ untay. ancēṭa,
 koncem lōṭu bāwi cūsukōwāli.

P. pandis- (pandinc-,
 pandinḱ-)
 ceruku; ceraku
 śabāś
 panta
 aḱruṣṭamu

kōmati: ēm-ōy reddigāru. ī ēd
 ēm pandincār ēmiti.
 reddigāru: eppat-lāgē- ceruku, ten-
 kāy'lu.
 k.: alāgā. māḱ ammuṭār ēmiti.
 r.: ṭappak-undā. mīḱ kāwāl antē-
 k.: aḱ ēmiti. māku ṭappak kāwāli.
 r.: enṭa kāwāl ēmiti.
 k.: mīr enṭ' isṭē, anṭa kāwāli.
 r.: anṭā ṭḱḱukō waḱḱu.
 k.: śabāś. mā panta pandinḱi.
 r.: abbē- aḱ ēmit-andi. aḱruṣṭam
 māḱi.
 k. manciḱ-andi. mā kūliwāḷḷani
 pampisṭām.

No. It'll be very hot for a little while
 longer. After that it'll cool off.

That's fine, but in the meantime we should
 be dead.

But you people are all rich, aren't you?
 You can go to the hills.

That's already occurred to me. Next
 week we're going to the Nilgiris.
 It'll be nice and cool there.

give; pay
 section of town; ward
 supply
 therefore

Are you looking for a house?
 Yes.

How much rent can you pay?

Oh, it should be five or six rooms for
 seventy or seventy-five rupees. There
 absolutely has to be good well-water.
 It would also be nice if it were near
 the office.

In that case I think it would be all right
 in this part of town.

Is there a good supply of water during the
 hot season?

I can't say. That is, some wells go dry in
 the hot season. Therefore you should
 get yourself a fairly deep well.

raise; grow (tr.)

sugar cane
 bravo; hurray
 crop
 luck

Merchant: Hello Reddi. What did you
 grow this year?

Reddi (landlord): Same as usual. Sugar-
 cane, coconuts.

M.: Is that so? Are you interested in
 selling to me?

R.: Certainly. If you're interested.

M.: What's that? Of course I'm in-
 terested.

R.: How much do you want?

M.: I'll take all you give.

R.: You can take everything.

M.: Fine. I'm in luck.

R.: Not at all. I'm the lucky one.

M.: Good. I'll send over my
 men.

r.: θappaka. pampinčandi.
k.: sari. well' osθām-andi.

R.: Certainly. Send them over.
M.: Fine. See you again.

Q. aθrustawanθurālu
kodalu
okkaθe

bhagawanθudu

namaskāram-andi. anθā kulāsēn-ā†
awn-andi. mīru†
mēm anθā kulāsēn-andi.
mēm monnanē ammāy θaggarak eļ
occēm.
alāgā. ammāy sawkaryam-ā†

awn-andi. ammāy čālā aθrustawan-
θurālu.
alāgā. ām aθθagāru bāgā čūsθunθ-ā†
awn-andi. āme sonθa bidda-lāgē
čūsθunθi.
āmek enθa manθi kōdall-andi.

mā ammāy okkaθēn-andi. āmeku
wakadē kumārud-andi.
ayθē, mī bidda čālā aθrustawanθurālu.
anθā bhagawantudi ciθθam.
awn-andi. mī kadupu čallag undāli.
well' ostān-andi.
alāgēn-andi.

fortunate one (fem.)
daughter-in-law
(emphatic form of okaθe
'one female person')
God

Hello. How are you?
Fine. And you?
We're all well.
We visited our daughter the day before
yesterday.
Is that so? Is your daughter happily
situated?
Yes. My daughter is very fortunate.

So? Does her mother-in-law like her?
Yes. She regards her as though she were
her own child.
How many daughters-in-law does she
have?
My daughter is her only one. She has
only one son.
So your daughter really is lucky.
Everything is God's will.
Yes. Keep well. Goodbye.

Goodbye.

R. praθhāna-manθri
karuwu

ī rōfu paθrika čaθiwār-ā†
abbē, inθa θwaragān-ā†
θappaka čaθawāli.
alāgā† ēn ʃariginθ ēmiti.
praθhāna-manθrigāru čāla manci
upanyāsam iccāru.
θēnni gurinci mātlādāru†
karuwuni gurinci mātlādāru.
ōhō. aθ anθā winnānu.

Prime Minister
famine

Did you read the paper today?
So early in the morning?
Don't fail to read it.
So! What happened?
The Prime Minister gave a very good
speech.
What did he talk about?
He talked about the famine.
Oh, I've heard all that.

Grammar Notes and Drill

1. Verb + -āli

-āli is added as a suffix to the form of the root which is used in the infinitive. (Some speakers use a variant form -āla.) In meaning this verb form covers the range of English 'must', 'ought', 'should'. A sentence containing this suffix may in general be formed from any sentence ending in a finite (that is, present-future or past) verb, as follows:

nēnu badik eļθānu.
bidd' ēdisθē, mēm
intik eļθām.

-
-

nēnu badik eļlāli.
bidd' ēdisθē, mēm intik
eļlāli.

nēnu bajārik eḷḷāli.
 θammudu rendu mūdu rōḷullō
 guntūruk eḷḷāli.
 mā snēniṭu! ippudē θirig eḷḷāli.
 bidda niṭra pōṭṭē, mēm intik eḷḷāli.
 iṭ anṭā nāk enṭuku ceppāli†
 nānnagār adigiṭṭē, nīfan jeppāl-ā†
 mīru nāṭō ṭelugulō ceppāli.
 nēn rēpu rāwāl-ā†
 iṭ anṭā nāk enṭuku rāwāli†
 mīk inkā ṭelugu rāwāli.
 nēnu mīṭō rāwāli.
 aṭanu badik eḷḷāli.
 bidd' ēdisṭṭē, mīr intik eḷḷāli.
 nīk ēn gāwāli†
 māk ink' koncem bīyan gāwāli.
 nēn ikkad undāl-ā†

ṭuttu-pakkalu

kalarālu; kalarā

I have to go to the market.
 My younger brother has to go to Guntur
 in two or three days.
 Our friends have to go back right now.
 If the baby falls asleep we should go home.
 Why should you say all this to me?
 If father asks, should I tell him the truth?
 You should tell me in Telugu.
 Should I come tomorrow?
 Why should I know all this?
 You should know more Telugu.
 I ought to come with you.
 He has to go to school.
 If the baby cries you should go home.
 What do you want?
 I'd like a little more rice.
 Should I stay here?

surrounding region
 (ṭuttu 'round about' +
 pakka 'side' + -lu)
 cholera

ṭuttu-pakkal anṭā kal'rālu. kāsṭa
 jāgarṭagā undāli.
 nā ṭelugu manninṭāli.
 ṭelugu-ṭēsānlō, ṭelugu mātlādāli.
 koncen niṭānangā mātlādāli.
 aṭan ī pan jēya galagāli.
 mīr ānṭrūl ayṭṭē, ṭelugu ṭappak-undā
 mātlāda galagāli.
 iwi bajārḷō ṭorakāli.

man' iṭṭari maṭhya māta, mūdōwād
 enṭuku wināli†

ṭigu- (ṭig-)

nēn ī stēsānlō ṭigāli.

ekku- (ekk-)

anṭaru band ekkāli.
 nēn ī band ekkālā†

kūku- (kūk-)

poṭṭu gūkinṭi. ṭīpam bettāli.
 ī rōṭē warṣam kurawālā†
 mēm mī kōsam bayta kāṭukōwāl-ā†
 manam ṭānni gurinci pōtlādālā†

raṭṭā

gelus- (gelc-, gelaw-)

inta gelci, raṭṭā gelawāli. .

There's cholera all around. You should be
 a bit careful.
 You must forgive my Telugu.
 In Telugu country one should speak Telugu.
 You should speak a bit more slowly.
 He should be able to do this work.
 If you're an Andhra, you should certainly
 be able to speak Telugu.
 These things should be available in the
 bazaar.
 Why should someone else hear what has
 passed between the two of us.

get down; descend; alight

I have to get down at this station.

go up; get upon; climb

All aboard.
 Should I get on this vehicle?

set (of sun and moon)

The sun has set. The lamp has to be lit.
 Does it have to rain just today?
 Should I wait for you outside?
 Must we fight about that?

outside; the world outside
 the home
 win

Having succeeded at home, one should
 succeed outside.

2. Non-finite -ālsi

a. Corresponding to -āli there is a non-finite form -ālsi. This suffix is found most frequently, in the spoken language, before some form of the verb was-; rā-; the combination has the meaning 'have to', 'will have to', and 'had to' depending on the form of the verb was-; rā-.

nēnu badik eḷḷāli.

I have to go to school.

mīru weḷḷē, nēn gūda weḷḷānu.

If you go, I'll go too.

aṭanu badik eḷḷāls oṣṭunḍi.

aṭanu badik eḷḷāls occinḍi.

aṭanu badik eḷḷāls oṣṭē, weḷḷam
ani ceppu.

aṭanu badik eḷḷāls occi, pusṭakāl
annī ṭisuk eḷḷi pōyādu.

og' ganta sēpatlō, mēm paḍi manḍik
annam bettāls oṣṭunḍi.

wanṭā

mīr ā wanṭin ṭātāls oṣṭunḍi.

ḷōla

pād-

bidd' ēdisṭē, ḷōla pādāls oṣṭunḍi.

pannu

cellis- (cellinc-,
cellinḍ-)

mīru pannu cellinḍāls occinḍāṭ

ninna rāṭri, mēm pōḷisulni

pilawāls occinḍi.

mār-

aḍ anṭā cāla waraku māri pōwāls
occinḍi.

adukkon-

pēḍawāḍ adukku ṭināls occinḍi.

wēpa-cettu

wēpa-cettu pada-gottāls occinḍi.

nēnu wāḷḷaṭṭeḷu mātḷāda

galagāls occinḍi.

nuww eḷḷāls oṣṭē, weḷḷu.

ī sangaṭi mātḷādāls oṣṭē, kāsṭa

cinnagā mātḷādandi.

tapāsu

pillaiaku tapāsulu konāls occi,
baḷārūk eḷḷādu.

nēnu badik eḷḷāls oṣṭunḍi.

I'll have to go to school.

mīru weḷḷāls oṣṭē, nēn gūda weḷḷānu.

If you have to go, I'll go too.

He'll have to go to school.

He had to go to school.

If he has to go to school, tell him to go.

Having to go to school, he took all his
books.

In an hour we'll have to serve dinner
for ten people.

bridge

You'll have to cross that bridge.

lullaby

sing

If the child cries, you'll have to sing a
lullaby.

tax

pay; spend

Did you have to pay a tax?

We had to call the police last night.

be changed; change (intr.)

All that had to change completely.

live by begging

The poor man had to make his living by
begging.

neem tree

The neem tree had to be cut down.

I had to be able to talk Telugu with them.

If you have to go, go.

If you must talk about that matter, talk
a bit more quietly.

firecracker

Having to buy firecrackers he went to the
bazaar.

padaka
bāwrum

bed
'boo-hoo' (bāwru 'sound of
crying' + -m, suffix
before an-)

bidda padakk eḷḷāls occi, bāwrum
aninḍi.

Having to go to bed, the child burst out
crying.

b. Corresponding to the non-finite -ālsi there is a past third person feminine-neuter -ālsinḍi. This is generally used with the verb -un 'be' following non-finite verbs with the meaning 'should have ____.' However, the simple form ending in -ālsinḍi may also serve the same meaning.

ī pan ninna cēyālsinḍi.; ī pan ninna
cēs undālsinḍi.
manḍam mīḍa, ḍuppati wēyālsinḍi.
nēn akkada kūrḱōwālsinḍi gāni, welli
pōyānu.
nuww inkā jāgarṭagā undālsinḍi.

This work should have been done yester-
day.
A blanket should have been put on the cot.
I should have sat there, but I went
away.
You should have been more careful.

śarwāni

'sharwani' (Indian equiva-
lent of American tuxedo)

śarwāni wēs undālsinḍi.
nā māta win undālsinḍi.
nēn ṭelugu nērḱukon undālsinḍi.
mīru ninn' occ undālsinḍi.
nāku munḱugā cepp undālsinḍi.

You should have worn a sharwani.
You should have listened to me.
I should have learned Telugu.
You should have come yesterday.
You should have told me earlier.

lēka pōṭē

if there isn't; if there
wasn't (see Lesson
XXIV)

dabbu lēka pōṭē, appu ṭīsukon
undālsinḍi.

If you didn't have money, you should have
borrowed some.

nyāpakamu; gyāpakamu†
uncukon-

memory
keep for oneself

mīru nyāpakam uncukon undālsinḍi.

You should have remembered.

ṭudus- (ṭudc-; ṭudis-,
ṭudaw-)

wipe; sweep

balla ṭudis undālsinḍi.
mīr inti ṭaggir und undālsinḍi.
āyana prayaṭnan cēs undālsinḍi.††
wēṇṇi kott undālsinḍi.
nāk okati koni undālsinḍi.
ākal ēsṭ untē, annam ṭin undālsinḍi.
ṭappik ēsṭē, nīḷḷu ṭāgi undālsinḍi.

The table should have been wiped.
You should have stayed at home.
He should have tried.
You should have given him a licking.
You should have bought one for me.
If you were hungry, you should have eaten
If you were thirsty, you should have drunk
water.

niḱṣar osṭ untē, padukon undālsinḍi.

If you got sleepy, you should have gone to
bed.

kāḷḷu neppul ēsṭ untē, kūrḱōn
undālsinḍi.

If your feet hurt, you should have sat
down.

† gnyāpakamu is also to be heard in deliberate pronunciation.

†† prayaṭnamu 'attempt'

3. -āli + an-

The verb form ending with the suffix -āli is used with certain forms of the verb an- 'say'.

a. -āli + ani + lēḍu 'need not'

This construction is in meaning the negative of the sentence which ends with -āli 'should, must'.

aṭanu badik eḷḷāli.	-	aṭanu badik eḷḷāl an lēḍu.
He has to go to school.		He doesn't have to go to school.
mīru nāṭṭō ṭelugulō	-	mīru nāṭṭō ṭelugulō ceppāl an lēḍu.
ceppāli.		
You should tell me in		You need not tell me in Telugu.
Telugu.		

nēnu mīṭṭō pōwāl an lēḍu.	I don't have to go with you. (threat)
nuwwu ṭwaragā ṭirigi rāwāl an lēḍu.	You don't have to come back right away.
pillalu bayt' āḍāl an lēḍu.	The children need not play outside.
ewarū bhaya-padāl an lēḍu.	No one has to be afraid.

b. noun-ku + verb-āli + ani 'wish; want to'

A sentence which is generally to be translated by 'want to' rather than 'ought to' may be derived from a sentence ending with -āli by replacing the independent noun by the noun + -ku and adding ani + un-.

aṭan intiki weḷḷāli.	-	aṭanik intiki weḷḷāl an unḍi.
He should go home.		He wants to go home.

nāk intik eḷḷāl an unḍi.	I want to go home.
aṭaniki badik eḷḷāl an unḍi.	He wants to go to school.
nāku mīṭṭō rāwāl an unḍi.	I'd like to come with you.
nāku rāwāl an unḍi.	I want to come.
wāḷḷ anḍariki weḷḷāl an unḍi.	They all want to go.
nāk ā ammāyni cēsukōwāl an unḍi.	I want to marry that girl.
nāku dāktar cāḍuwukōwāl an unḍi.	I want to study medicine.
mīk ī pusṭakam konāl an unḍi†	Do you want to buy this book?
māk ī ḍēsānlōnē undāl an unḍi.	We want to stay in this country.
āmek ippudē weḷḷi pōwāl an unḍi.	She wants to leave right away.
wādik ēn jeppāl an unḍi†	What does he want to say? or What do you want to say to him?
māk ikkadē ḍigāl an unḍi.	I want to get off here.
aṭaniki badik eḷḷāl an untē, aṭanni	If he wants to go to school, we'll certainly
ṭappaka pampinčāls osṭunḍi.	have to send him.
nīku pōwāl an untē, pō.	If you want to go, go! †
anṭagā pōwāl an untē, pōndi.	If you wish to go, go! †

The negative of such a sentence is made by replacing unḍi with lēḍu.

nāku mīṭṭō rāwāl an unḍi.	-	nāku mīṭṭō rāwāl an lēḍu.
I want to come with you.		I don't want to go with you.

nāku rāwāl an lēḍu.	I don't want to come.
aṭaniki badik eḷḷāl an lēḍu.	He doesn't want to go to school.

† Compare first sentences of section c on page 198.

angadiwādik app iwwāl an lēḍu.

nāku pariksalō ṭappāl an lēḍu.

āḍawāllak intlōnē undāl an lēḍu.

wantawāḍiki nīllu kāyāl an lēḍu.

wāll' abbāyiki, ā ammāyini cēsukōwāl
an lēḍu.

nēnu mīṭhō pōwālī gāni, nāku pōwāl
an lēḍu.

c. -āli antē, 'if one wants'

In this combination, the independent noun of the basic -āli sentence is most often retained in its original form, but occasionally it will be followed by the suffix -ku with no apparent effect on the meaning of the sentence. In this respect speakers differ somewhat in their preferences.

parigeṭṭu- (parigeṭṭ-);
parugeṭṭu-
(parugeṭṭ-)

mīr ī band ekkālī.
You should get aboard
this train.

run

mīr ī band ekkāl antē, ṭwaragā
parigeṭṭālī.
or mīr ī band ekkāl antē, ṭwaragā
parigeṭṭālī.

If you want to catch this train
you'd better hurry.

nuwwu pōwāl antē, pō.
anṭagā pōwāl an untē, pōndi.
āyanni cūdāl antē, ṭwaragā wellālī.

kās' sēpu kācukōwāl antē, kūrṭō
waṭṭu.
paniki wellāl antē, poḍḍunē lēwālī.

mīru ṭelugu nērcukōwāl antē, miguṭā
pani annī mānukōwālī.
mīru ṭamāṣā cūdāl antē, inti mīḍik
ekkalī.; mīku ṭamāṣā cūdāl antē,
inti mīḍik ekkālī.
wārni cūdāl antē, sāyinṭaram rāwālī.

mīr illu kattāl antē, munḍu cetlu
kottālī.
nuwwu pōwāl antē, pō† nuww undāl
antē, undu†
mīr ikkada ṭigāi antē, bandi āpuṭānu.

aṭanu badik eḷḷāl antē, aṭanni ṭappaka
pampinṭāls oṣṭunṭi.
mīru cīre kattāl antē, nā bhārya katti
cūpinṭālī.
aṭan ink' koncem dabbu sampāṭinṭāl
antē, ink' oka pani cūdālī.
kāwāl antē, pan ekkadā lēḍu.

If you want to go, go!
If you want to go so badly, do go.
If you want to see him, you'll have to
go quickly.
If you want to wait a little while, you
may sit down.
If you want to go to work you'll have to
get up early.
If you want to learn Telugu, all other
activities have to be dropped.
If you want to see the show you must get
up on top of the house.

If you want to see him, you should come
in the evening.
If you want to build a house, first you've
got to chop the trees.
If you want to go, go! If you want
to say, stay.
If you wish to get down here, I'll stop the
car.
If he wants to go to school, we'll certainly
have to send him.
If you want to put on a sari, my wife
should show you how.
If he wants to earn more money, he must
find another job.
If you want work, there's none anywhere.

Translation Exercise

A.

- 1 ī wasθuwulu muriggā untē, kadagāls osθunḍi. 5
 2 endā-kālanlō pance kattukōwāli. 7
 3 mī kōsam bayta kācukōwālā† 1
 4 āyana nannu ramm antē, nēn θappaka rāwāli. 10
 5 dabbu lēka pōḥē, mīr ūrukon undālsinḍi. 3
 6 mīru nāḥo θelugu mātlādāl an lēḍu. 8
 7 wantawāṇṇi nīlḷu kācām an' undālsinḍi. 2
 8 nāk ī samasyanu pariṣkāram cēyāl an unḍi. 4
 9 mīr aḥanni rēpu ramm an jeppāl antē, θelugulō mātlādāl-andi. 6
 10 kāfi wēdigā lēka pōḥē, koncen niḥānincāls osθunḍi. 9

B.

- 1 Should I wait for you outside? 3
 2 You should have told the book to boil the water. 7
 3 If you had no money, you should have kept quiet. 5
 4 I want to solve this problem. 8
 5 If these things are dirty, they'll have to be washed. 1
 6 If you want him to come tomorrow, you should speak in Telugu. 9
 7 In the hot season you should wear a dhoti. 2
 8 You need not talk Telugu with me. 6
 9 If the coffee isn't hot, you'll have to wait a little while. 10
 10 If he wants me to come, I should come without fail. 4

Word List

agrahāramu	'Agraharam' (section of town near temple, where Brahmans traditionally lived)	kūku-(kūk-)	set (of sun or moon)
adukkon-	live by begging	kōḍalu	daughter-in-law
aḥḥa	mother-in-law	kōmati	merchant
aḥruṣṭamu	luck	gelus-(gelc-, gelaw-)	win
aḥruṣṭawan- θurālu	lucky person (female)	ceppēḍi	something to be said (see Lesson XXIII)
ancēḥa	therefore	ceruku;	sugar-cane
abbi	my boy! (term of address, informal)	ceraku	
arugu	verandah	cellis-	pay; spend
alawātu-pad-	become accustomed	(cellinc-, cellinc-)	
iḥcukon-	give; pay	ḥuttu-pakkalu	surrounding region (ḥuttu 'roundabout' + pakka 'side' + -lu)
unḥukon-	keep for oneself	fōla	lullaby
upanyāsamu	speech; lecture	tapāsu	firecracker
ekku-(ekk-)	go up; get upon; climb	ḥalapu;	thought; idea
etu	how?	ḥalampu	
eppud-aynā	anytime	ḥīrcukon-	assuage; relieve
elāg-aynā	somehow	ḥudus-(ḥudc-;	wipe; sweep
ēm-ayna	any	ḥudis-, ḥudaw-)	
karuwu	famine	ḥigu-	get down; descend;
kalarālu;	cholera	(ḥig-)	alight
kalarā			

ōōwa	way; path
nyāpakamu;	memory
gyāpakamu;	
gnyāpakamu	
padaka	bed
padukon-;	lie down; go to bed
pandukon-	
pandis-	raise; grow (tr.)
(pandinc-,	
pandinc-)	
pannu	tax
parikṣa;	examination
parīkṣa	
parigeṭṭu-	run
(parigeṭṭ-);	
parugeṭṭu-	
(parugeṭṭ-)	
pād-	sing
piluṭukon-	call
puttuka	birth
pēta	town; section of town
praḍhāna-	prime minister
manṭri	

bāwrum	boo-hoo (bāwru 'sound of crying' + -m, suffix before an-)
bidda	child
bhagawanṭudu	God
mānukon-	stop; refrain from
māru- (mār-)	be changed; change (intr.)
miguṭā	remainder; remaining; other
muṣṭiwādu	beggar
raṭṭā	outside; the world outside the home
rōgiṣṭi	ill person
wanṭina	bridge
-walasi	(= -ālsj, non-finite form of -āli)
wīlu	convenience; possibility
wēpa-cettu	neem tree; margosa
saplay	supply
sēṭa	fatigue
śabāś	bravo; hurray
śarwāṇi	'sharwani' (Indian equivalent of American tuxedo)

Lesson XX

The Verb: Present-Future Negative

CONVERSATIONS

- A. nimma-kāya rasam θāguθār-ā†
alawāt lēḍu. θāganu. Will you have some lime juice?
I'm not accustomed to. I won't have any.
- B. rāḍu it won't come
ēm-andi. māku θelug antē, rāḍu. I beg your pardon. I don't know Telugu
very well.
alāgā† ēm-ayna sahāyan gāwāl Is that so? Do you want any
ēmiti. help?
awn-andi. iḍi koncen ḍaḍawandi. Yes. Would you read this for me?
- C. samangā properly
walana (= walla 'on account of;
by means of')
- nuww enḍuk ingliṣ mātlādθāw† Why do you speak English? Don't you
ink' ē bhāṣa θelēḍ-ā† know any other language?
nāku θelugu samangā rāḍu. anḍu I don't really know Telugu. That's why
wal'n ingliṣ mātlādθ unnānu. I'm talking English.
- D. konanu I won't buy
ī pusθakam panik osθunḍā† Is this book of any use?
āttē paniki rāḍu. It's completely useless.
ayθē, nēn kon'nu. In that case, I won't buy it.
- E. rānu I won't come
ēm-andi, ī bandlō sθalam unḍā† Pardon me. Is there room in this train?
awn-andi. θwaragā osθē, unḍi. Yes. There is, if you come quickly.
ī gumpulō elā θwaragā rānu† How can I come quickly in this crowd?
ī sθalam mī kōsam unḍuθānu. gāni, I'll save this seat for you. But come
θwaragā randi. quickly.
sarēn-andi. All right.
- F. pādaḍu it doesn't sing; she doesn't
sing
mātlādaḍu it doesn't speak; she
doesn't speak
- ī cilaka pādaḍ-ā† Doesn't this parrot sing?
lēḍ-andi. aḍ ūrikē kūrḍuntunḍi. No. It just sits there.
aḍi mātlānnē mātlādaḍ-ā† Doesn't it even talk?
lēḍ-andi. aḍ inkā nērcukō lēḍu. No. It hasn't yet learned.

G. cūdanu

I won't see

iw-wāla, ēḍ-annā sinimā cūsṭār-ā†
nēn cūn'nu. dabbu lēḍu. anṭā ay
pōyinḍi.

Are you going to see a movie today?
I'm not seeing any. I have no money.
I've spent it all.

H. (on the bus in Madras City)

egmōr. enṭa†
mūd aṇālu. cillar lēḍ-ā†
lēḍu.
bassullō cillar iwwar-andi. telēḍ-ā
mīku† pāsanjarlē cillara
† ṭeḥḥukōwāli.†
ṭelēḍ-andi. ī ūrik koṭṭa.

Egmore. How much?
Three annas. Don't you have change?
No.
They don't give change in the buses.
Didn't you know that? The passengers
have to bring their own change.
I didn't know that. I'm new here.

I.

dabb isṭār-ā†
nuww inkā pani pūrṭ cēya lēḍu.
kā-batti, ippudu dabb iwwanu.
ayṭē, pan jēyanu.

Will you give me my pay?
You haven't yet finished the job. There-
fore I won't pay you now.
Then I won't work.

J.

mīr rōju paṇik osṭār-ā†
āḍi-wāran ṭappā, praṭi rōj osṭānu.
mīr rōj anṭā praṭi rōj untār ikkada†
lēḍ-andi. †sani-wāram sāyinṭaram
pan cēyanu.

Do you come to work every day?
I come every day except Sunday.
Are you here all day every day?
No. I don't work on Saturday afternoon.

K.

caccinā

even if one dies (see
Lesson XXVII)
be agreeable; suit

gid- (gitt-)

amerikā weṭṭē, māmsam ṭintār-ā†
nāku māmsam antē, gittaḍu. caccinā,
ṭinanu.

If you go to America, will you eat meat?
I can't stand meat. Even if I starve to
death I won't eat it.

L.

sankrāṇṭi

festival on January 24

cūḍḍām

let's see (see Lesson XXX)

sankrāṇṭi-panduga cālā ḍaggarik
osṭunḍ-andi.
ān, awn-andi. occē wāramē-
mīr ēm-ayna prayaṭnālu cēsṭ
unnār-ā, panduga-rōjuna-
abbē lēḍ-andi. mā abbāy ā rōfuki
baṇ-ṇinci rā waḥḥu.
aynā, parawā lēḍ-andi. mā intik occi,
bhōn jēyandi.
ēmō- nēn elā ceppa galan-andi-
mīr alā mātlādiṭṭē, nēnu manninḥanu.
alāgē, cūḍḍām.

It's getting very near to Sankranti.

Yes, it is. It's next week.
Are you planning anything for the
holiday?
No. Our boy might be home from school
by then.
That doesn't matter. Come have dinner
with me.
I don't know what to say.
If you talk like that, I won't excuse you.
All right, we'll see.

M.

wāṭawarnamu

weather

undaḍu

it isn't

cōṭla

in places

† ṭeḥḥukon- 'fetch for oneself'

ċali-kālamu

cold season

wasanθa-ruθuwu†

spring season (wasanθamu
'spring' + ruθuwu
'season')

wasanθamu

spring

manċu

dew; snow

padatamu

falling (see Lesson 21)

mī ðēśanlō wāθāwarnam elāg untunði†

What sort of weather do you have in your country?

annī cōtla, okhē rakangā undaḍu.

There isn't the same weather everywhere.

ðakṣiṇa-prānθāllō, elāg untunði.

How is it in the southern parts?

wānā-kālanlō, wāṇal ekkwa. endā-kālanlō, endal ekkwa.

In the rainy season there's a lot of rain; in the hot season it's very hot.

ċali-kālanlō ikkaḷ-ḷānē untunðā†

In the cold season is it like it is here?

mā ċali-kālam mī wasanθa-ruθuwu-lā untunði. manċu pat'tam eppudū lēḍu.

Our cold season is like your spring.

There's never any snow.



రైలు స్టేషను

raylu stēṣanu

† This is a literary term, but the only one available as an equivalent of our 'spring'; there is no springtime in Andhra.

N.

muććati; muććata

ēm-ōy rāmā. mana rayl eppudu
 ōisukontām†
 anō āwasaram ēm† inkā mūd rōful
 unnay.
 awn lē. tikat konāli. mana sāmān
 anōā ōayār cēyāli.
 nīw ēn jeppāw† tikattu konāli.
 awnu mari. ī rōju tikattu konāli.
 aō ēmiti. ī rōju tikattu kontē, manam
 ī rōjē prayānan jēyāli.
 alāgā† mā dēśanlō munḍugā tikattu
 kona waćcu.
 ī dēśanlō mēm alā cēyam.
 sarē gāni, mī dēśanlō ēm-ayna hōtal
 untunḍē†
 ō, ṭappaka. hayḍarabāḍilō anni
 patnāllō-lāgā† spensar-hōtal untunḍi.
 alāgā† bhōjana-saḍupāyāl elāg unnay.
 mīk anukulangānē unnay.
 akkada mā bhōjanam waddisṭār ēmiti†
 ṭappaka. anōā mī dēśan-lāgē.

alāgā. rōstu-bīfu waddisṭār ēmiti.
 abbō† lēḍ-andi. kōdi, lēka pottēlu.

sarē bāg' unḍi.
 sarē. inkā muććati cālisṭām.

O.

niścayamu

ṭelugulō parikṣ untunḍē†
 ēmō- nēn inkā niścayan cēya lēḍu.
 alawāt ēmiti.
 konṭa manḍi parikṣa pedṭāru, konṭa
 manḍi pet'ru.

conversation; pleasant chat

Hey Rama. When do we take our train?

What's the rush? We still have three days.

Even so, we have to buy tickets and we
 have to get our packing done.
 What do you mean 'We have to buy tickets.'?
 Yes. We have to buy tickets today.
 Nonsense. If we buy tickets today we have
 to make the trip today.

Is that so? In my country one can buy
 tickets in advance.

In this country we don't do it that way.

Well, all right, but is there any sort of a
 hotel in your country?

Of course. In Hyderabad, just as in all
 cities, there's a Spencer's Hotel.

So. How are the eating arrangements?

You'll find them quite satisfactory.

You mean they serve western food?

Certainly. Everything's just as in your
 country.

So. They serve roast beef?

I'm sorry, but they don't. Just chicken or
 lamb.

That'll do very well.

Good. And now, that's enough of this talk.

decision

Will there be an examination in Telugu?
 I don't know. I haven't decided yet.

What's the usual practice?

Some people give examinations, and
 some don't.

Grammar Notes and Drill

A verb with present-future negative meaning is formed by the combination of root + -a- + personal ending. The personal endings differ somewhat from those used in the other tenses; they are identical with the set found after gala- 'can', lē- 'cannot'. The form of the root used in the future negative is the same as the one used in the infinitive.

	well-a-nu	well-a-mu
	well-a-wu	well-a-ru
go	well-a-du	well-a-ru
	well-a-ḍu	well-a-ru
	well-a-ḍu	well-a-wu

In the case of roots which end with a long vowel the personal endings are added to the root without intervening -a-.

† or just patnāl-lāgā

	rā-nu	rā-mu
	rā-wu	rā-ru
come	rā-du	rā-ru
	rā-ḍu	rā-ru
	rā-ḍu	rā-wu

In the pronunciation of some speakers, however, the long vowel of the verb root may have the quality appropriate to the position before a following a. For these speakers we must write, for example, pō'nu 'I won't go', pō'du 'he won't go.'

The verbs of negative meanings lē- and kā- (see Lesson Ten) are future negatives in formation; they are defective in that they do not form present-future or past tenses. The defective auxiliary kūdaḍu (Lesson 18) is also present-future negative in form. The auxiliary gala- might also be construed as present-future negative in form, that is, as

gal-a-nu
gal-a-wu
etc.

but in meaning these forms are not negative.

The word ṭelēḍu (citation form: ṭeliyaḍu) 'is not known' is a present-future negative form.

When a first person plural future negative form is followed by the verb root an-, we have the rare situation in which the difference between the closed and open varieties of bilabial nasal (m and ṁ) may make an important difference in the meaning of a sentence. For example,

undam annāru

They said they wouldn't stay. (that is,
They said, 'We won't stay.')

but

undam annāru.

They told (me) to stay.

nēn rēpu badiki rānu.

I won't come to school tomorrow.

mī ṭammudu mīṭō rād-ā†

Won't your younger brother come with
you?

iḍ ēm paniki rāḍu.

This is good for nothing.

ammāy ī wēḷa ekkadikī rāḍu.

The girl won't go anywhere today.

mīru lōpaliki rār-ā†

Won't you come in?

bandlō sṭalam untē, mī ṭammudu

Won't your younger brother come with us

manaṭō rād-ā†

if there's room in the car?

pani cēsṭēnē gāni, dabbu rāḍu.

Unless you work you won't get any money.

nēn gudik eḷḷanu.

I won't go to the temple.

nēn akkadik eppudū weḷḷanu.

I'll never go there.

mīr osṭē, mēm intiki weḷḷam.

If you come we won't go home.

mīru ṭelugu nērcukontē, indiyā

If you learn Telugu won't you go to India?

weḷḷar-ā†

bhōn jēsi, mā nānnagār ekkadikī

After eating, my father doesn't go
anywhere.

weḷḷaru.

If it rains the children won't go to the
movies.

warṣan gurisṭē, pillalu sinimāku

weḷḷaru.

weḷḷam antē, weḷḷawu-

If I tell you to go, why don't you go?

weḷḷan antē, weḷḷanu.

If I say I won't go, I won't go.

sambaramu

nāku pan ekkuwagā untē, sambarānik[†]
ellānu.

sōmari-pōṭu

ā sōmari-pōṭ ēn sahāyan jēyadu.
manam ī ūḷḷō undi, ēmī cēyam.
mā intik occi, bhōn cēyar-ā†
indiyālō, konṭa manḍi, intlō ḍappā
bayta bhōn cēyaru.
nēn alā ceppanu.
mīr eppudū nāk ēmī cepparu.
aṭan eppudū sāku ceppadu.

mīru koncen dabb isṭē, bantrōṭ ēn
jeppadu.

praja; praja

ī prāṇṭāḷḷō prajalu sādhāraṇangā
annan ṭinaru.
nēnu māms' -āhāran ḍin'nu. kūra-
gāy'lu māṭaran ṭintānu.
pilla pāl ḍāgaḍu.
konṭa manḍi tī ṭāgaru.
ī kāfi ṭiyagā untēnē gāni, nēn ṭāganu.
mīru ṭelugu paṭrikalu ḍaḍawar-ā†
ā uṭṭarālu ḍaḍawar-ā†
ī rōḷḷḷō, pillalu pāṭa purāṇālu
ḍaḍawaru.
āwīde ṭeliwi-gal'ḍē gāni, sariggā
ḍaḍawaḍu.
nēn ikkada ḍālā sēp undanu.
pillawād ūrikē undadu.
ammāy ī rōḷu baḷḷō undaḍu.
mā bhōjanāḷḷō anṭa kāram undaḍu.
occē wāran ḍākā bīyam undaw.
wāru mā ūḷḷō undaru.
mā bhōjanāl anṭa kārangā undaw.
kaṣṭa-padi ḍaḍiwiṭēnē gāni, lābham
undaḍu.
ī pṣṭakānikī rend rūpāyl iwwanu.
nuww ā pan jēsṭēnē gāni, dabb iwwanu.
mīr iww' oḍḍ antē, nēn iwwanu.
wādu siggu-paṇṇē pad'du.
mīru mā intik osṭēnē gāni, amma
sanṭōṣa-padaḍu.
ā pani-maṇiṣi pāṭralu kadagadu.

festival (non-religious)

If I have a lot of work I won't go to the
festival.

lazy person; 'lazybones'

That lazybones won't help at all.
We won't do anything staying in this place.
Having come to my house, won't you eat?
In India some people don't eat outside,
only at home.
I won't talk that way.
You never tell me anything.
He never makes excuses (to take leave
from work).
If you give him some money, the police-
man won't say anything.

people

People in these parts usually don't eat
rice.
I don't eat meat. I eat only vegetables.
The little girl doesn't drink milk.
Some people don't drink tea.
I won't drink this coffee unless it's sweet.
Don't you read the Telugu papers?
Won't you read those letters?
Nowadays children don't read the old
tales.
Although she's intelligent, she can't read
properly.
I won't be here long.
The child won't keep quiet.
The girl won't be in school today.
There isn't so much spice in my food.
There won't be any rice until next week.
They won't stay in our village.
Our food isn't so spicy.
Unless you study hard there's no
benefit.
I won't pay two rupees for this book.
I won't pay you unless you do the work.
If you tell me not to give, I won't give.
He'll never feel shy.
Mother won't be happy unless you come
to our house.
That servant won't wash dishes.

† uṭṣawamu is the usual term for a religious festival. Other words for 'festival', for example urusu (applied to Muslim holidays) and pāruwēta, are not common to the whole of coastal Andhra Pradesh.

abbāyini wīḥhini ḍāt' oḍḍ antē, ḍātadu.

ṭalli jōla pādīṭhē, pillād ēdawadu.

aṭan ewari mātāt win'du.

nāku māmsam antē, gittaḍu.

anṭa manḍilō nēnu pādanu.; anṭa
manḍilō nēnu pān'nu.

endā-kālanlō ikkad eppudū wānalu
kurawaw.

mīru gattigā ḍaḍiwiṭhē, parīkṣa
ṭapparu.

ī hōtallō māms' -āhāram waddinḥaru.

mīru hāstaluk ālasyangā pōṭhē, annam
pettaru.

ā maniṣ eppudū ninḍalu mōpadu.

mīru cepṭhēnē gāni, nāku ṭelēḍu.

naḥḥu- (naḥḥ-)

kūra kārangā untēnē gāni,

ānḍhrulaku naḥḥaḍu.

aṭan osṭhēnē gāni, ī pani gāḍu.

ī pani ḥuruggā cēsṭhēnē gāni, awwaḍu.

jambālu

nī jambāl anṭā nā ḍaggira papp
udakaḍu.

mīr ikkadik osṭhēnē gāni, nēnu pōnu.

āwid intiki pō'ḍu.††

nēn intiki pō'nu.†††

mīr ikkadik osṭhēnē gāni, nēnu
pō'nu.†††

nēn ninḥōnu.††††

nēnu mimmaln ēmī cēyam an'nu.

āyan nannu ṭan' intiki ramm an'du.

ewarū kūrḥōru.

If you tell the boy not to cross the road,
he won't.

If the mother sings a lullaby, the baby
won't cry.

He doesn't listen to anyone.

I don't like meat.

I won't sing with so many people around.

It never rains here in the summer time.

If you study hard, you won't fail the exam.

They don't serve meat in this restaurant.

If you get to the hostel late, they won't
serve you food.

That man never makes accusations
against others.

I won't know unless you tell me.

be pleasing

Andhras don't like curry unless it is
well spiced.

Unless he comes, this work won't get
done.

This work won't get done unless we work
fast.

boasting; 'big talk'

Your big talk doesn't fool me. (lit. All
your big words don't boil the porridge
with me.)

I won't go unless you come here.

She won't go home.

I won't go home.

I won't go unless you come here.

I won't stand up.

I don't want you to do anything.

He won't ask me to come to his house.

No one will sit down.

Translation Exercise

A.

- 1 nēn ānḍhra-ḍēsānlō untēnē gāni, ṭelugu mātlāṇnu. 7
- 2 manci nīḷlu rayl-stēsānlōnē ḥorikiṭhēnē gāni, nēn ēmī ṭāganu. 10
- 3 pill' ēmhī ruḥ-ḥūdaḍu. 6
- 4 ā pāṭa purāṇālu nammanu. 8
- 5 pillāḍu butta mōyad-āt 1

† or ewariki or ewarnī

†† or pōḍu

††† or pōnu

†††† or nuncōnu

- 6 pan ekkuwagā untē, mēm kondalak eḷlam. 9
 7 māmidi-pandlu cawggā untēnē gāni, nēn kon'nu. 2
 8 miru kās' sēp untēnē gāni, nēn kāfi pettanu. 5
 9 ī sīrā-marakalu pōw-ā† 4
 10 mīr ālasyangā wasθē, āyanni kalusukōru. 3

B.

- 1 Won't the boy carry the basket? 5
 2 I won't buy mangoes unless they're cheap. 7
 3 If you come late, you won't meet him. 10
 4 Won't these ink stains come out? 9
 5 I won't make coffee unless you stay a while. 8
 6 The child doesn't taste anything. 3
 7 I don't talk Telugu unless I'm in Andhra. 1
 8 I don't believe those old fables. 4
 9 If there's a lot of work we won't go to the mountains. 6
 10 Unless there's drinking water right in the station, I won't drink anything. 2

Word List

urusu	(Muslim) festival	manču	dew; snow
gid-(gitt-)	be agreeable; suit	mućcati;	conversation; pleasant
jambālu	boasting; 'big talk'	mućcata	chat
θappā;	except	.ruθuwu	season (of year)
θappa		wasanθamu	spring season
naćcu-	be pleasing	wāθāwar-	weather
(naćc-)		namu	
niścayamu	decision	samangā	proper
pāruwēta	festival	sambaramu	(non-religious) festival
praja;	people	sōmari-	lazy person;
praja		pōθu	'lazybones'

Lesson XXI

The Verbal Noun

CONVERSATIONS

A. -atamu; -adamu

(nominalizing suffix
added to verb roots)

enḍuk ā ṭonḍara†
bandiki pōwāli.
ē bandiki.
onti ganta bandiki.
ayṭē cāla taym unḍi.
aynā, munḍugā wellatam manciḍi.

Why the rush?
I have to get to the train.
Which train?
The one o'clock train.
Then there's still plenty of time.
Still, it's good to go early.

B. swa-grāmamu

one's native village

nēnu mā swa-grāmam pōṭ unnānu.†
akkadē undi pōṭār-ā, lēka ṭirig
osṭār-ā.
untē, untānu. kāni, akkada pan ēm
un i.
ṭini ṭiragatamē-

I'm going to my village.
Are you going to stay there, or are you
coming back?
If I stay, I'll stay. But there's nothing
for me to do there.
What about just eating and loafing about?

C.

ēm-andi. ī ūllō, bādīg-illu
ṭorakadam cāla kaṣṭam-ā†
awn-andi. mari mukhyangā ī rendu
māsāllō.
aḍ enḍuk ēmiti.
anni baḷḷū, ī māsāllō ṭerusṭāru.

Hello. Is it very difficult to rent a house
in this town?
Yes. And especially these last two
months.
Why is that?
All the schools open in these months.

D.

ēm ilā kūrcunnāw†
nāk ēn ṭōcātan lē.

Why are you sitting here like this?
I don't feel like doing anything.

E. sēkspīr-mohamu

look of tragedy (lit.
'Shakespeare face')

ēm-ōy† sēkspīr-moham ēśāw ēmiti.
ēn ṭōcātan lēḍ-ōy.
inṭaki nī cinṭ' ēmiti-

Hey. Why the look of tragedy.
I'm bored.
So is that any reason to worry?

F.

moḍata
saṭyamu
paluku- (palik-, palak-)

in the first place
truth
speak

ēm-andi. ontlō bāgā lēḍ-ā†
awn-andi. ēmī kulāsāgā lēḍu.
ēm aynḍ ēmiti.
ēmī lēḍ-andi. koncen ṭala-noppi.

Hello. Aren't you feeling well?
No. I'm not feeling too well.
What's the matter?
Nothing. Just a bit of a headache.

† By many speakers welṭ will be preferred to pōṭ. (See footnote page 147.)

mī kandi elāg unnāy ēmiti.
 nāk ēn kandi jabbu lēḍu.
 alāgā† mari cālā caḍawadam
 wal'n ēmō.
 und' ačč-andi. parīkṣal ḍaggar
 occāy.
 aḍi niṣamē- gāni, ārōgyam moḍata.
 saṭyam balikāru.
 jāgraṭa sumā† cāḍuwu-sangaṭ alā
 unci, munḍu ārōgyānni gurinci,
 jāgraṭa-padu†
 manciḍ-andi. well osṭām.

G.

wāgu
 cēṭa

ganuka; ganaka†

rāmudu prayāṇānik eḷḷāḍ-ā†
 ān, lēḍu.
 ēm add occinḍi†
 wāgu waraḍ ēyatan cēṭa, raylu
 nadawatan lēḍu ganaka, rāmud
 eḷḷa lēḍu.

H.

-adāni-; -atāni-

mī jalubuk ēn jēsṭ unnāru†
 ēmī cēyatan lēḍu.
 āspaṭrik eḷṭē, manḍ isṭāru.
 āspaṭrik ippud eḷḷadāniki wīl lēḍu.

I.

ṭin'tānik ēm unḍi intlō†
 ēmhī lēḍu. anṭā khālī.

J.

koncen ṭelugu mātḷāddāniki
 prayāṇisṭār-ā†
 sarē gāni, nā ṭelugu mannincālī.
 pharawā lēḍu. koncem māṭram
 mātḷādandi.

K.

prayōjanamu

ṭelugu nērcukōtāniki, cālā ṭrp
 undālī.
 kāni, ṭelugu nērcukōtanlō, ēmiti
 prayōjanam.

How are your eyes?
 Nothing wrong with my eyes.
 Is that so? Maybe you're studying too
 much.
 Perhaps. It's getting near exam time.

That's true, but health comes first.
 You're quite right.
 Be careful. Watch out for your health
 studying like that.

Right you are. Goodbye now.

river; stream
 because of; possibility;
 ability
 because of; on account of

Did Rama go on a trip?
 No.
 What stopped him?
 Because the river was in flood, so that
 the train isn't running, Rama didn't
 go.

(adj. of -adamu; -atamu)

What are you doing for your cold?
 I'm not doing a thing.
 If you go to the hospital, they'll give you
 medicine.
 It's impossible for me to go to the
 hospital now.

What's in the house to eat?
 Nothing at all. The place is empty.

Will you try to talk some Telugu?

All right, but you'll have to excuse my
 Telugu.
 Never mind about that. Just talk a
 little.

use; benefit

A lot of patience is needed to learn
 Telugu.
 But what's the use of learning Telugu?

† kānā ; gānā are equivalent forms in the literary language.

L. ākhari

ēm-ōy- rājā-hōtal enθa dūram†
 cāla dūram-andi.
 cāla dūram antē, enθa.
 sumār oka maylu.
 alāgā† akkadik eḷḷadānik enθa
 ōisukontāw†
 enimiṣ anālu puṣṣukontānu.
 abbē- aṣi cālā ekkūwa.
 alāgā† aṣi cāla dūran kūda.
 sarē gāni, ār anāl isṭānu.
 abbē lēṣ-andi. ēd anāl ākhari māta.
 sarē lē, pōn ī.

M. cārji

rājā-hōtal iṣēn-ā†
 awn-andi. iṣē-
 alāgā† rofuk enθa cārji†
 bhōjananṭō gūdā ayṭē, rōfuku paṣi
 rūpāyilu. ūrikē undatānik ayṭē,
 nālūgē.
 ayṭē manciṣ-andi.

N. sari-pettukon-

mīr eppud occār ikkada-
 rend nela kinṣ' occānu.
 ēm pani mīṣ' occāru-
 nēn ikkada cāduwukōdānik occānu.
 mīku sawkaryangā unṣā ikkada†
 ēṣō sari-pettukunt unnānu.
 moṣatḷō kaṣtangānē untunṣi. ṭarawāṭā
 alawātu-padi pō waṣṣu.

O.

ēm-andi, ā kitiki koncen ṭerawandi.
 mīr ikkadik occi, ṭerawandi.
 mīr akkadē kūrcōn unnāru gā-
 mā ikkada cālā gāli.
 ayṭē, mīr ikkadiki randi.
 alāgā† mā sāmān anṭā ikkad unṣi.
 rāwadāniki wīl lēṣu.
 mī sāmān ewarū ōisukōru.

P.

ēm-andi, ī pettelu mīwā†
 awn-andi. ēn jēyam antāru.
 ī pettelu kinṣa-pedṭē, mēm
 kūrcuntām.
 iwi baruwu. kinṣa-ped'dāniki wīl
 lēṣu.
 alāgā† nēn sahāyan jēsṭānu.
 mī cēṭ' ayṭē, kinṣa-pettandi.
 sarē lē.

last; final

Hey there. How far is the Rajah Hotel?
 Very far, sir.
 How far is 'very far'?
 About a mile.
 Is that so? How much do you want to go
 there?
 I'll take eight annas.
 Oh. That's a lot of money.
 Is that so? It's also very far.
 That may be, but I'll give you six annas.
 No. Seven annas is my final price.
 Well all right. Let's go.

charge

Is this the Rajah Hotel?
 Yes. This is it.
 Is that so? What's the rate per day?
 With meals included it's ten rupees a day.
 Just for the room it's four.
 Good.

adjust oneself

When did you come here?
 I came two months ago.
 On what business did you come?
 I came to study here.
 Do you find it comfortable here?
 Somehow I'm adjusting.
 At first it's difficult. Later on one can
 get used to it.

Pardon me, would you open that window?
 You come here and open it yourself.
 You're sitting right there.
 I'm getting plenty of air.
 Then you come over here.
 So? All my luggage is here, so I can't
 come over.
 No one will take your stuff.

Pardon me, are these suitcases yours?
 Yes. What can I do for you?
 If these suitcases are put on the floor I
 can sit down.
 They're heavy. It's impossible to get
 them down.
 Is that so? Then I'll help.
 If you'll lend a hand, let's get them down.
 Good enough.

Q. īwida; īwide
 ēm-andi. ē ūriki tikattu kāwāli.
 īwida mā snēhiθurālu. monnanē
 amerikā-ninc occāru. īwidaki
 θelugu ekkuw arōhan kāḍu kā-batti,
 nēnu sahāyan cēyadānik occānu.
 mī snēhiθurāl ē ūru welθāru-
 madrāsu welθ unnāru.

R. namaskāram-andi. elāg unnāru†
 anθā kulāsēn-andi.
 sarē gāni, ninn' ekkad eḷḷāru†
 pagal anθā intlōnē unnānu.
 alāgā† ninna sāyinθram mī inti
 ḍaggarak occānu.
 awn-andi. ninna sāyinθram ammāyni
 cūd'dānik eḷḷānu.
 sarē gāni, ammāy ippud elāg unḍi†
 koncem sumāruga unḍi. gāni, inkā
 nadawadan lēḍu.
 manciḍi. aḍi winadāniki cālā
 sanθōṣam.

S. tṣaṇamu; kṣaṇamu
 paḍa
 θaggu- (θagg-)
 ēmiti. θīriggā kūrēunnāw. pan lēḍ-ā†
 pan unḍi gāni, sāgatan le. θal'
 noppigā unḍi.
 ayθē paḍa† kāfi ḍāgiθē, tṣaṇanlō
 θagguθunḍi.

T. ī rōj elāg unnāru†
 koncem bāgā unnānu.
 koncen nīḍānangā undandi.
 awn le'ndi. padakalō undadāniki
 cālā kastangā unḍi.
 enḍuk ēmiti† muccatagā padukō
 gūdaḍ-ā†

U. arē rāmu. ekkad unnāw†
 wanta-gaḍilō unnānu.†
 akkad ēn jēsθ unnāw†
 ikkada θintānik ēm-aynā unnaḍ
 ēmōn ani cūsθ unnānu.

this person (female); she

Yes sir. Where do you want a ticket to?
 This lady is my friend. She recently
 came here from America. Because
 she doesn't understand Telugu I came
 to help her.
 Where is your friend going?
 She's on her way to Madras.

Hello. How are you?
 Fine.
 Good. But where were you yesterday?
 I was right at home all day.
 Is that so? I came to your house yester-
 day evening.
 Oh yes. Yesterday evening I went to see
 my daughter.
 And how is your daughter?
 She's somewhat better. But she's still
 not out of bed.
 Good. I'm very happy to hear that she's
 getting well.

moment; instant; minute
 go on; come on
 decrease; abate

What! You're sitting around doing nothing.
 Don't you have work to do?
 I have work, but I'm not getting anywhere
 with it. I have a splitting headache.
 Come on then. It'll go away if you have
 some coffee.

How are you today?
 I'm a little better.
 Just take it a bit easy.
 Of course. But it's boring to stay in bed.

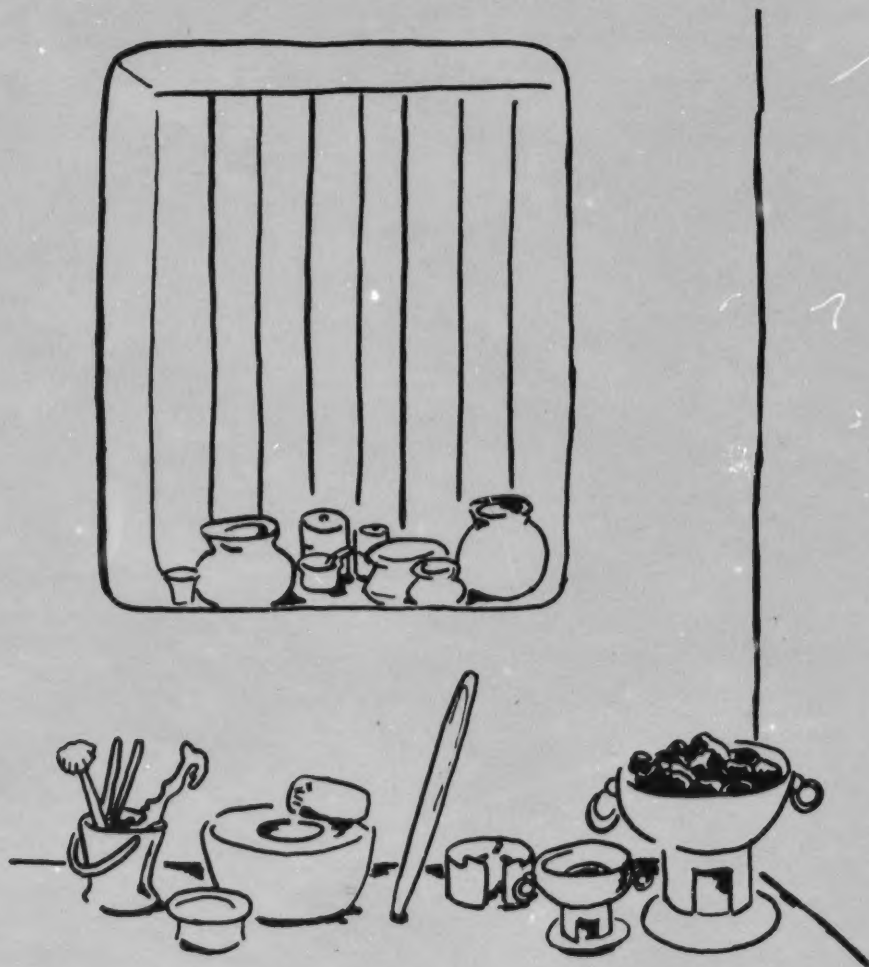
Why? Can't you just lie comfortably in
 bed?

Hey, Rama, where are you?
 I'm in the kitchen.
 What are you doing there?
 I'm looking to see where there's some-
 thing to eat here.

† or want'-intlō unnānu. want'-illu is a 'cook-house', a small out-house in
 which food is prepared.

arē- nī ṭala-pandu bagala† nuww
ippudē† bhōn cēsāw- kančāl
pagala-kott' oṣṣu.

I'll give you a good licking. You just
finished eating. And don't break the
dishes.



వంతులు

wanta yillu

V.

mārcukon-

change for oneself (tr.)

ī guddalṭō baytiki pōwatāniki wīl
lēṣu. guddalu mārcukōwāli.

It's impossible to go outside in these
clothes. You'll have to change.

guddalu mārcukōtāniki cāla taym
padṭunṭi.

It'll take a lot of time to change.

phar'wā lēṣu. nī kōsam kācukontānu.

It doesn't matter. I'll wait for you.

† Some speakers use here ippudē-gā (see Grammar Note 5).



నీళ్లు తోడడము

nīḷḷu tōḍadamu

W.

θōd-
rēka
binṛe
nimpu- (nimp-)
cutta-kuṛuru

draw (water)
palm-leaf bucket
metal jug
fill (tr.)
carrying pad

ī bommalōni arṁham, θelugulō ceppa
gal'r-ā††
θappak-undā ceppa gal'nu. mīkē kana
bad'dan lēṣ-ā†
nāku pūrṁigā arṁhan kāwadan lēṛu.

Can you tell me in Telugu the meaning of
this picture?

Of course I can. Can't you see for your-
self?

I don't quite get it.

† See Grammar note 6 on page 220.

ā bommalō ādawāllu bāwilō-nei nīllu
 ōdō unnāru.
 āwid etu-wanti bakettuō nīllu
 ōdōnōi.
 ōānni rēk' antāru.
 mari oka ādāāni ōala payni, ēm unōi†
 aōi binōe. binōelō nīllu nimpī, ōala
 mīōa pettukuntunōi.
 ēālā baruwugā undaō-ā†
 ōala payna cūta-kuōuru pettukontē,
 ekkūwa kaṣṭangā undaōu.

The women in the picture are drawing
 water from the well.
 With what sort of bucket is that woman
 drawing water?
 That's called a 'rēka.'
 What is that on the other woman's head?
 That's a 'bindi.' She fills it with water
 and carries it on her head.
 Isn't it very heavy?
 If one puts a pad on the head, it's not
 too hard to manage.

Grammar Notes and Drill

1. Formation of Verbal Noun

a. A noun is derived from a verb root by the addition of a suffix -adamu or -atamu. The form of the root is the one found in the infinitive, the formal imperative, and the future negative. Some speakers depending on their social and geographical dialect, will prefer one or the other form of the suffix; many, however, will use both interchangeably.

There is a verbal noun terminating in -uta, which is regularly used when citing a verb, but is otherwise in general use only in the written variety of Telugu. However, some speakers may say, for example, wādu pan cēyat lēōu. for wādu pan cēyadan lēōu. 'He's not working.' (cēyat being a variant of cēyuta.) In this text such forms will not be given.

ikkada pan cēyadam, ēālā kaṣṭam.
 nāku pan jēyadam iṣṭan lēōu.†
 wimānanlō prayāṇan jēyatam, mīk
 iṣṭamēn-ā†
 endā-kālanlō, prayāṇan jēyadan nāk
 iṣṭan gāōu.†
 ālasyangā rāwadam, manciōi gāōu.
 bandi ālasyangā rāwadam māṁūlē.
 asalu rāwadamē mān ēśāēd-ā†
 āyanni āfislō cūd'dam manciōi.
 ōelugu mātlāddam nērcukōwālī.
 ōelugu kāsōa mātlāddam rāgānē,
 ōelugu-ōēśam wellālī.
 amerikālō rend ēll undatam, kaṣṭam-
 ayna panī.
 ākal awō untē, ēaōuwukōtam kaṣṭam.

It's very difficult to work here.
 I don't want to work.
 Do you like to travel by air?

I don't like to travel in the hot season.

It's not good to come late.
 It's usual for the train to come late.
 Has he really stopped coming?
 It's a good idea to see him in the office.
 You must learn to speak Telugu.
 As soon as you can speak some Telugu,
 you must go to the Telugu country.
 It's a difficult matter to spend two years
 in America.
 It's hard to study if one is hungry.

porabātu

mistake

pillalni kottadam, ēālā porabātu.
 pāta pād'dam, aṭaniki ēālā iṣṭam.
 pillalaku pāl ōāgatam iṣṭam-ā†
 bassullō, cillar iwwadam iṣṭan gāōu.
 māku pottēlu ōinadam iṣṭan gāōu.

It's a big mistake to beat children.
 He likes very much to sing.
 Do the children like to drink milk?
 They don't like to give change on the
 buses.
 We don't like to eat mutton.

† In negative sentences with iṣṭamu speakers show no regular preference in choosing between lēōu and kāōu.

ikkada māmś' -āhāram wandatam
alawāt lēdu.†
nēnu mī pusōakan θīsuku rāwadam
marci pōyānu.
nēn oka sangaθi mimmaln adagadam
marci pōyānu.

moḍalu-ped- (-pett-)
kunuku- (kunik-, kunak-)

musalāyana kūrōgānē, kunakadam
moḍalu-bettādu.
ā ūrik eḷḷadam, nāk iḍē moḍati sārī.

nēnu badiki konni samwaṭsarālugā
wellatam mān ēśānu.

ḥalla
munṭha

ḥallak occi, munṭha dāḥatam enḍuku†

ceppatan θēlikē gāni, cēyatan kaṣṭam.
nāku θelugu ḥaḍawadam waḥḥu gāni,
mātlāddam rāḥu.

paḥi manḥ anukōtamē gāni, niṣan
sangaθ θelēdu.

ṭana
nadupu- (nadip-, nadap-)

aṭaniki, ṭana kār nadapadam ekkuv
iṣṭan lēdu.

amerikā pōṭād ani paḥi manḥ
anukōtamē gāni, niṣan sangaθ
θelēdu.

b. The verbal noun ending in -adamu; -atamu resembles other nouns in that it occurs with the suffixes -ki; -ku, -lō and -ṭō (or -ṭōtē). Like ordinary nouns ending in -mu, the verbal noun has a special adjectival form before the suffix -ki; -ku:

pusṭakamu
welladamu

pusṭakāniki
welladāniki

pan jēyadāniki wīl lēdu.

It's impossible to do the work.

bhōgattā

investigation

aḥi faraggānē, pōlīswāḷḷu bhōgattā
cēyadānik occāru.

As soon as it happened the police came
to investigate.

prakāramu

according to

pajjhenḍō ēdu wasṭē gāni, śāraḥa-
āktu prakāram, āda-pilla peḷḷi
cēyadāniki wīl lēdu.

Until she is eighteen a girl cannot marry,
according to the Sharada Act.

pan jēyatanlō, ēn lābhan lēdu.

There's no advantage in working.

ī pan jēyadanṭōtē, nēnu gudik eḷṭānu.

I'll go to the temple as soon as I do this
work.

snānan jēyadanṭōtē, bhōjanānik osṭānu.

I'll come to dinner as soon as I've bathed

† wandu- (wand-) 'cook'

nuwwu māṣṭrugārni cūd'dānik
occāw-ā†
wār ikkadik osθēnē gāni, cūd'dānik
wīl lēḥ-andi.
sinimā cūt'tānik, cēθulō dabb undāli.

mammalni cūd'dānik, maḷli mīr
eppud occi pōṭāru†
θelugu matlāddānik prayaṭnan
jēyāli.
ā sθalanlō undadānik anθa bāg' undaḥu.
amerikā-ḥēṣanlō undatānik, cālā
dabbu kāwāli.
aṭanni cūd'danθōtē, oḷḷu manduk†
occinḥi.
kaccērik eḷḷadānik, enθ' awθunḥi†

θagūlād-; θagawulād-
wellatanθōtē, wāḷḷaθō θagūlādādu.
lēp-

wantawānṇi lēpadānik eḷḷānu.
θelugu cāḥuwukōtānik, θelugu-ḥēṣam
wellatamē manciḥi.
akkad ēn jariginḥ-ō θelusukōtānik
wellānu.

θappinḥukon-
pani θappinḥukōdānik welli pōyādu.
ūrikē ceppatanlō, ēmī prayōjanan
lēḥu.

ūda-god- (-gott-)
ē rāy ayθēnē, pandl ūda-gottukōtānik.
aḥi kāḥ anadānik nēn ewanṇi-
aṭan ākaligā untē, θinadanlō
mohamāta-pad'du.
ē rōḥu cēpalni, ā rōḥu θinadam
manciḥi.
θelugulō, 'I want some drinking water'
anadānik elā jeppāli†
ingliṣlō, nāk koncem manci nīḷḷu
kāwāl anadānik elā jeppāli†
iḥi θelugulō ceppadam elā†

Did you come to see the teacher?

It's impossible to see him unless he
comes here.
To see the movie you've got to have
money in your hand.
When are you coming to see us again?
You must try to speak Telugu.

It's not so nice to live in that place.
You need a lot of money to live in
America.
I got angry as soon as I saw him.

How much will it cost to go to the
courthouse?

quarrel
Soon after going, he had a fight with me.
rouse; make (someone)
get up

I went to wake up the cook.
It's a good idea to go to Telugu country
to study Telugu.
I went to find out what had happened
there.

escape; avoid
He went away to escape work.
There's no use talking just for the sake of
talking.

cause to fall; loosen
(ūḍ- 'fall; be loose' +
kod- (kott-) 'strike')
What difference does it make which stone
is used to knock out one's teeth?
Who am I to say 'no'!
If he's hungry, he won't be slow about
eating.
It's a good idea to eat fish the day they're
caught.
How do you say 'I want some drinking
water' in Telugu?
How do you say 'nāk koncem manci nīḷḷu
kāwāl' in English?
How do you say this in Telugu?

† manduku may be considered as mandu 'heat' + -ku, but mandu does not exist independently as a noun. There is, however, a noun manta 'flame' and a verb mandu- 'burn' (intr.).

mīr akkadiki pōwatāniki kārāṇam
ēmiti†
mīr alā ceppadāniki kārāṇam ēmiti†

What's the reason for your going there?
What's the reason for your talking like that?

c. Verbal noun + kantē ; kannā : comparison of sentences

The forms kantē ; kannā 'than' (see Lesson X, Grammar Note 3) may be used in compound sentences which involve the comparison of simpler whole sentences. Thus, corresponding to a sentence like

aṭan nī-kantē peḍḍa.

He's older than you.

in which the noun phrases aṭanu and nuwuwu are compared, we may have a sentence

intik eḷḷadan-kantē, ikkad undadam
mēlu.

It's better to stay here than to go home.

in which two sentences of the form subject + intiki + eḷḷ - tense marker - personal ending and subject + ikkada + un- tense marker - personal ending are compared.

It should be noted that in the simpler comparison the noun preceding kantē ; kannā is dependent in form, whereas in the more complex comparison, the independent form of the verbal noun is used in that position.

ikkad undatan-kannā, baytik eḷḷatamē
manciḍi.

It's better to go out than to stay here.

ṭelugu mātlāddan-kantē, ṣaḍawadam
sulabham.

It's easier to read Telugu than to speak it.

parigeṭṭi pāl ḍāgatan-kannā,
nīlṣōni† nīḷḷu ḍāgataṁ manciḍi.

A bird in the hand is worth two in the bush. (that is, It's better to stand still and drink water than to run and drink milk.)

2. Verb Sentences in Noun Phrase Position

Unlike ordinary nouns, the verbal noun is not preceded by nouns in adjectival form. Instead, the verbal noun is preceded by the same forms which precede verbs. A verb sentence may generally be converted to a phrase which will stand in the position of a noun phrase within a longer sentence; this is accomplished by replacing the verb's suffixal elements with -adamu ; -atamu.

Thus from

mīr āyanni āḥṣlō ṣūsṭāru.

You'll see him at the office.

may be derived

mīr āyanni āḥṣlō ṣūd'dam
manciḍi.

It'll be well for you to see him at the office.

or

mīr āyanni āḥṣlō ṣūd'dāniki wīl
lēḍu.

It's impossible for you to see him at the office.

mīr ippudē rāwadāṁ manciḍi.
mīr indiyāku rāwatam, iṣē moḍat
sār-ā†

It's nice that you're coming right away.
Is this the first time that you've come to India?

† nīlṣōni is more literary than nīnṣōni or nūnṣōni.

aṭan rāwadam winnānu.

ṣappudu

aṭan rāwadan ṣappudu winnānu.
nē rāwadam awasaram ayṭē, osṭānu.
mēm rāwadānīki wīl lēḍu.

I heard him coming.

noise

I heard the sound of his coming.
If I have to come, I'll come.
It's impossible for us to come.

3. Negative Present: Verbal Noun + lēḍu

The verbal noun is used with lēḍu in the meaning of negative present. Because lēḍu is invariant in this construction, it may be said that the phrase terminating with the verbal noun is third person, singular, and non-masculine.

nēnu pan jēyadan lēḍu.
wādu pan cēsṭ unnādu gāni, nēn
cēyadan lēḍu.
mā snēhiṭulu, ikkadiki rāwatan lēḍu.

wanka

aṭanu nī wanka cūd'dan lēḍu.
nēnu badiki praṭi rōḥu weḷḷadan lēḍu.
ṣānni gurinci nēn ēn jeppatan lēḍu.
mā wādu sariggā ṣaḍawadan lēḍu.
nēn aḍi konadan lēḍu.
nuwvu nā māta winadan lēḍu.
ī ṣināllō, manci māmidi-kāy'lu
ṣorakadan lēḍ-ā†
wādiki, nēn oka ṣammidi gūdā
iwwadan lēḍu.

jīwiṭamu

nā jīwiṭamē, nāk arṭhan kāwadan
lēḍu.
nā mātalū wādik arṭham awadan
lēḍu.
nēnu mī ṣōwan addadan lēḍu.†

I'm not working.

He's working, but I'm not.

Our friends aren't coming here.

towards

He's not looking at you.
I don't go to school every day.
I'm not saying anything about that.
My son doesn't read properly.
I'm not buying that.
You're not listening to me.
Aren't good mangoes available these
days?
I'm not giving him a cent.

life

My life has no meaning for me.

He doesn't understand what I say.

I'm not in your way.

4. Verb + iww- 'let ; permit'

A construction meaning 'let someone do something' is formed from the infinitive + -n followed by some form of the verb is-; icc-, iww- 'give'. A sentence of this kind may be derived from a simple sentence as follows:

nēn intiki weḷṭānu.
I'll go home.

- nann intiki weḷḷan isṭār-ā†
Will you let me go home?

aṭanni cēyan iyyi.
ā pan ṭwaragā kān iyyi.
nēn ninnu weḷḷan iwwa lēnu.
ā ammāyni, ṭalli-ṣandruḷu ḍūra-
ḍēsam weḷḷan iyya lēḍu.
nannu paḍukōn iyyi.
pillal nannu paḍukōn iwwaru.
wāḷḷ ewarnī inti mīḍ' ekkān
iwwaru.

Let him do it.
Let that work get done quickly.
I can't let you go.
The parents didn't allow their daughter
to go abroad.
Let me sleep.
The children won't let me sleep.
They won't let anyone climb on the
roof.

† addu- (add-) 'obstruct'

pillalni bayt' ādukōn iwwadam,
manciōi gāḍu.

It isn't a good idea to allow the children
to play outside.

5. ippudē-gā

The suffix -gā may be added to a few words for the sake of emphasis. It is generally preceded by the emphatic suffix -ē. In the following examples, -gā might be omitted without seriously affecting the meaning of the sentences, but many speakers will prefer to use the suffix.

ippudē-gā alā wellāem-
nēn intik osṭu, appudē-gā āyanni
cūsānu.

We've just been there.
I saw him just as I was coming home.

ikkadē-gā ā kott unōi-
mā illu ḍaggirē-gā unōi- enḍuku
rāwu†

The shop is right here.
Our house is right nearby. Why don't
you come?

6. -lōni

A suffix -ni (which is common in the written variety of Telugu) may sometimes be added to a noun + -lō which is used in adjective position. Thus the first sentence of Conversation U might be either

ī bommalōni arḍham, ṭelugu ceppa gal'r-ā†

or ī bommalō arḍham, ṭelugu ceppa gal'r-ā†

Similarly, one may say

ā pettelōni wasṭuwulu ṭisuku rā† Bring the things that are in that box.

or ā pettelō wasṭuwulu ṭisuku rā†

Translation Exercise

A.

- 1 aṭanni kalusukōwadam, nāk iṣtan lēḍu. 13
- 2 nēnu mīṭṭō ṭelugu mātlāddan nērcukōwāl an unōi. 6
- 3 nī jambāl anṭā nā ḍaggira papp udakadan lēḍu. 1
- 4 alludu rāwadam, mīku cālā kharḍu. 9
- 5 āwidaki, pillalni bayt' ādukōn iwwadam iṣtan lēḍu. 2
- 6 ālasyangā stēsanki welladanlō lābhan lēḍu. 3
- 7 nāku māmsam ṭinadan-kantē, paḷḷu ṭinadam ekkuw iṣtam. 14
- 8 aṭaniki, ṭan' intiki ramm anadam alawāt lēḍ-ā† 11
- 9 mīr enḍuku ṭelugu mātlāddāniki mohamāta-padṭāru† 8
- 10 aṭanik eppudū sāku ceppadam alawāt lēḍu. 15
- 11 ḍodlōki mēkani rān iwwaku. 4
- 12 nēn intiki welladanṭōtē, wanta cēyāls occinōi. 5
- 13 wantawādiki nīḷḷu kācadam iṣtan lēḍu. 7
- 14 nāku pan ekkuwagā unōi kā-batti. nēn uṣawānik eḷḷadam marci pōyānu. 12
- 15 mā pillaki, ippudu sangīṭam moḍalu-pettadam wīlu padaḍu. 10

B.

- 1 All your big talk isn't fooling me. 3
- 2 She doesn't like to let the children play outside. 5

- 3 There's no use getting to the station late. 6
 4 Don't let the goat come into the backyard. 11
 5 As soon as I got home I had to cook. 12
 6 I want to learn to talk Telugu with you. 2
 7 The cook doesn't like to boil the water. 13
 8 Why do you hesitate to speak Telugu? 9
 9 It's a big expense to you for your son-in-law to come. 4
 10 It's not possible for my daughter to begin music lessons now. 15
 11 Isn't he in the habit of asking people to his house? 8
 12 Because I had a lot of work, I forgot to go to the festival. 14
 13 I don't want to meet him. 1
 14 I prefer eating fruit to eating meat. 7
 15 He isn't in the habit of making an excuse to stay away from work. 10

Word List

-atamu ;	(nominalizing suffix added	nadupu-	drive; cause to go
-adamu (adj.	to verb roots)	(nadip-)	
-atāni- ;		nimpu-	fill (tr.)
-adāni-)		(nimp-)	
ākharī	last; final	paluku-	speak
īwida;	this person (female); she	(palik-,	
īwide		palak-)	
ūda-god-	loosen; cause to fall	porabātu	mistake
(-gott-)		prakāramu	according to
etu-wanti	what sort of? (etu 'how?' + wanti 'like')	prayaṇis-	try
kunuku-	doze	(prayaṇinc-,	
(kunik-,		prayaṇinč-)	
kunak-)		prayōjanamu	use; benefit
ganaka;	because of; on account of	binḍe	metal jug
ganuka		bhōgattā	investigation
cārjī	charge	mārcukon-	change for oneself (tr.)
cēṭa	because of; possibility; ability	munṭa	pitcher; pail
jīwiṭamu	life	moḍata	in the first place
čappudu	noise	rēka	palm-leaf bucket
čalla	mixed curds and water	moḍalu-	begin
čutta-kuḍuru	carrying pad	ped-	
tṣaṇamu;	instant	(-pett-)	
kṣaṇamu		mohamāta-	hesitate
ṭagūlād-;	quarrel	pad-	
ṭagawulād-		lēp-	rouse; cause to get up
ṭaggu-	decrease; abate	wanka	towards
(ṭagg-)		wāgu	river; stream
ṭana	his own; her own	saṭyamu	truth
ṭappinčukon-	escape; avoid	sari-	adjust oneself
ṭōd-	draw (water)	pettukon-	
		swa-	one's own village
		grāmamu	

Lesson XXII

The Verb: Past Adjective Participle

CONVERSATIONS

A. attu; atlu

ēm-andi, kulāsāg unnār-ā†
awn-andi. gāni, ēō koncen jalubu.
alāgē ōōcinōi. mīr anṭa bāg' unn'
attu kana baḷ' lēōu.
awn le'ndi. ī māsam anṭariki jalubē.
aṭi nīfamē gāni, jāgraṭagā fūsukōndi.

ēōō koncem manṭu puṭṭukont unnānu.
alāgē.

like; as; as though

Hello, how are you?
Fine. But I have a slight cold.
I thought so. You don't look as though
you're feeling too well.
Yes. Everyone has a cold this month.
That's true, but take care of yourself
anyway.
I'm taking some medicine.
Good.

B. gurṭu
ṭaraṭugā
gumāsṭāgiri

mimmaln ekkadō cūsin att unṭē-
bahusa kālējīlō cūs untāru. mīr
akkada pan jēsṭ unnār-ā†
lēōu lēōu. nāk ā kālēj mohamē
ṭelēōu.
mīr ēlūr-ā†
kāōu. māōi ponnūru.
ekkadō mī-lānti maniṣinē ṭaraṭugā
cūsin attu gurṭu.
sarē gāni, mīr ikkad ēn cēsṭ unnāru†
ṭālūk-āfislō gumāsṭāgiri. mīru†
nāku sarwē-dipārtmentlō panī.

recollection
often
clerical work

It seems to me I've seen you somewhere.
Perhaps you've seen me in the college.
Are you working there?
No no. I don't know a soul at that
college.
Are you from Eluru?
No. From Ponnuru.
I seem to remember seeing someone like
you somewhere very often.
It may be. But what are you doing here?
Clerking in the Taluk Office. And you?
I'm working in the Survey Department.

C. gorugu- (orig-,
gorag-)

ē rāmu. parikṣallō elā rāsāw†
ēōō aṭē rāyatam. rondu pēparlu
ceda-gottānu. nuwwu†
manam anni pēparlu ceda-gottāem.
pūrṭigā goragatam niścayamē-
ayṭē kāngrāculēsans.
nindā muniginawādiki ṭal ēmiti-

shave; flunk

Hey Ramu. How did you do in the exams?
As usual. I spoiled two papers. How
about you?
I spoiled all the papers. I'm sure to have
flunked.
Well, congratulations.
I should worry. (lit. What is a chill to
one completely under water?)

D. pud- (putt-)
pālguṇamu; phālguṇamu

be born
Palgunam (name of Hindu
lunar month beginning
in mid March)

śuṣṭha-śaśami

tenth day after day of
full moonnī puttin rōj eppudu†
pālguṇam śuṣṭha-śaśami.When is your birthday?
The tenth of Pālgunam.

E. cikku- (cikk-)

be obtained; be caught

ēm-andi, hīndū-śēśa-cariṭra-
pusṭakam unḍā†
koncem undandi. cūś cepṭānu.Pardon me. Do you have a book on
Indian history?
Just a moment. I'll find out and let you
know.

sarē-

All right.

ā pusṭakam iṭṭud ikkada lēḍ-andi.
mīru maḍhyānam oṣṭē, nēn ā
pusṭakam mīk isṭānu.The book isn't here now. I'll give you
the book if you come this afternoon.ēm-andi. nēn adigina pusṭakam
cikkīnḍā†
mīr adigina pusṭakam ēḍ-andi.
hīndū-śēśa-cariṭr-andi.†
ō, ā pusṭakam-ā† ikkadē unḍi.
ṭisukōndi.Excuse me. Did you find the book I
requested?
Which was the book you wanted?
The Indian history.
Oh, that book! Here it is, right here.
Take it.

F. wanḍanam

salutation; thanks (Its
use is deplored in the
sense of 'thanks', but
there is no better word
for those Telugus who,
because they know
English, feel the need
for an equivalent.)ēm-andi- mīru sariggā gūrcuntē,
māku sṭalam untunḍi.
manciḍ-andi. ēḍō koncem alasatagā
unḍi.
ninda wanḍanāl-andi. enṭa dūram
prayāṇan jēśāru.††
iḍi mūdō rōj-andi.
alāgā† kalkaṭṭā-nine oṣṭ unnār
anna māta.Pardon me. If you sit straight I'll have
a place to sit down.
All right. I'm rather tired.Thank you. How long have you been
traveling?
This is the third day.
Is that so? That means you're coming
from Calcutta.

G. ulawalu

horse gram (a kind of
grain)ī gurram ēn ḍint unnaḍi†
ulawal ḍint unḍi.
eppudū anṭa nīḍāṇangā ṭintunḍā†
lēḍ-andi. konni sārḷu cāla ṭwaragā
ṭintunḍi.
eppud ēmiti.
ulawalu cāla kharīḍ ayn appudu.What is this horse eating?
It's eating horse gram.
Does it always eat so slowly?
No. Sometimes it eats very fast.When is that?
When horse gram is very expensive.

† cariṭra, a variant of cariṭramu

†† ninda; nindā 'full; much'

H. padisemu; padisamu
apāyakaramu
ḍaggu
ārambhis-(ārambhinc-,
ārambhinc-)
anṭamu

mī jalubuk ēn jēsθ unnāru†
ēmī cēyadan lēḍu.
mar elā bōṭunḍi†
occin ḍārnē pōṭunḍi.
abbē- ēm-aynā cēyāli.
ēn jēyam antāru, mukku cīḍukōdamē
sari.†
āspaṭrik eḷṭē, manḍ isṭāru.

āspaṭrik eḷḍānīki wīl lēḍu.
wīlu cēsukōwāli. lēka pōṭē, padisem
peḍḍa fabb awṭunḍi.
aḍi nijamē- rēp ṭappaka weḷṭānu.
ī jalubu-ninci nā cewi cāla noppi.

aḍi cālā apāyakaram. mīru ṭappaka
āspaṭrik eḷḷāli. mīku ḍaggu kūḍā
unḍē†
koncen ḍaggu.
alāgē ārambisṭunḍi. ḍānik anṭan
lēḍu. mari mukhyangā gunde-jalub
untē.

I. amma, kāfī aynḍē†
lēḍu-rā. ippudu kāfī kācanu.††
mar eppudu kāṣṭāw†
palahāram ayn' ṭaruwāṭa.

J. hadāwadi

ēm-andi. ēmit ā hadāwadi-
ikkada peḍḍa uṣawan jaruguṭōnḍi.
awnu. nēn ēḍḍo wiśēṣan jaruguṭōnḍ
ani anukonnānu.
koncen sēp ayn ṭarawāṭa, nuncōḍānik
kūḍā cōt undaḍu.
nēn aḍi cūd'dānikē inṭa dūram
occānu.
mī ṭēṣanlō itu-wanti wiśēṣam
eppud-aynā cūṣēr-ā† †††
lēḍu. nēn itu-wanti uṣawam eppudu
cūl' lēḍu.

K. nānna, nēn adiginḍ ḍeccāw-ā†
nēn aḍi marci pō lēḍu.

cold in the head
danger; dangerous
cough
begin

end

What are you doing for your cold?
Nothing at all.
But how will it go away?
It'll go the way it came.
Oh no. You should do something for it.
What do you want me to do, besides
blowing my nose?
If you go to the hospital they'll give you
medicine.
I don't have time to go to the hospital.
You must make time. Otherwise the cold
will become something more serious.
That's true. I'll make a point of going
tomorrow. My ear aches badly from
this cold.
That's very dangerous. You must really
go to the hospital. Do you also have
a cough?
A little cough.
That's how it begins. There's no end to
it. And especially if it's a chest cold.

Mother, is the coffee ready?
No, I'm not heating it now.
Then when will you?
After some snacks have been prepared.

disturbance; rumpus;
hurly-burly

Say, what's all that excitement?
There's a big festival going on here.
Yes. I figured that something was going
on.
After a little while there won't even be
standing room.
But that's just what I came so far to
see.
Have you ever seen a festival like this in
your country?
No. I've never seen a festival like
this.

Dad, did you bring what I asked for?
I didn't forget it.

† mukku 'nose'. †† kāyanu as well as kācanu may be acceptable to some speakers.
††† itu-wanti 'this sort of'. wiśēṣamu 'particular; special thing'



gudiśa

గుడిసె

L. rābadi

mīr ekkāṇ-ṇinc occāru.
 mā ūr nellūru.
 mīr ēm pan jēsθāru†
 mēm badi pan jēsθām.
 alāgā† ekkada†
 mā ūrlōn-andi.
 alāgā† mī ūllō badi unō ēmiti.
 ēm-and-ōy† cālā baḷḷ unnay.

mīr ē baḷḷō unnāru†
 tawn hay-skūllō.
 alāgā† cālā jīθam osθunō-ā†
 ēōō koncen le'ndi.
 manciō-andi.
 mīr ekkāṇ-ṇinc occāru.
 māōi gōōāwari.
 alāgā† mīr ēm pan cēsθāru-
 māc ēōō koncem polam unōi.
 alāgā† cālā manci rābadi anna
 mātē.
 abbē, lēō-andi. māku sari pōyin anθa.
 aōi manciōēn-andi.
 mīk enθa manōi pillalu†
 naluguru kodukulu, ok' kumārθe.
 manci kutumbamēnē-
 awn-andi. mīku†
 māc oka kumārud-andi.
 alāgā† aōrustawanθul anna mātē.
 ēm aōrustam le'ndi. wādu māta
 winadu.

income

Where do you come from?
 I'm from Nellore.
 What do you do for a living?
 I'm a school teacher.
 Is that so? Where?
 Right in my home town.
 So? There's school in your town?
 What do you mean? We have a lot of
 schools.
 Which school are you in?
 In the town high school.
 So? Do you get a good salary?
 Not too bad.
 That's nice.
 Where do you come from?
 Godavari's my home.
 So? What sort of work do you do?
 I have a little piece of land.
 Is that so? That means you have a very
 nice income.
 No, but it's enough for us.
 That's good.
 How many children do you have?
 Four sons and one daughter.
 A nice family.
 Yes. How about you?
 We have one son.
 So? You're a lucky man.
 Why lucky? He doesn't listen to a word
 I tell him.

M.

paraḍēsi:

ēm-andi, ī ūlō ēm-ayna hōtal|
unnāy-ā†

palāniwaru:

awn-andi. ēḍō rend-ō mūd-ō unnay.

paraḍēsi:

alāgā† ḍaggar unna hōtalki ḍāri
cūpisṭār-ā†

palāniwaru:

ṭappak-unda. māṭōnē randi.

paraḍēsi:

manciḍ-andi.

N.

nēn pan jūsukoni, ippudē osṭān-andi.

ān. ikkad unn' attu rāwāli.

O.

mā abbāy ippudu hāspatillō† peḍḍa
dāktaru.

alāgā† eppat-nunci†

ippatiki rendu samwaṭsarāl-nunci.

balē†

anṭā mīru pettina biḥḥāmē.

abbē, lēḍ-andi. abbāy cāla ṭeliwi-
galawādu.

P.

ṭongi cūs-

ēmit alā ṭongi cūsṭ unnāw†

ēmī lēḍu. ewarō ṭalupu kodṭ unn'

attugā wina baddaḍi.

Q.

ḍunnis- (ḍunninc-,

ḍunninc-)

injinu

sāgis- (sāginc-,

sāginc-)

ēm-ōy prasāḍ. ī koṭṭa nāgaḷlaṭṭō
elā ḍunnisṭām†

sarkāruwār ewarn-annā pampisṭār-
ata.

eppudu pampisṭār ēnti.†

ṭwaragānē pampisṭār ani winnānu.

sarē gāni, ḍunnatāniki ḍunna-pōṭulu
kāwāl ēnti.

ayyō, lēḍu-rā. ḍunna-pōṭul awasaran
lēḍu.

Stranger:

Pardon me. Are there any hotels in
this town?

Mr. So-and-so:

Yes. There are two or three.

Stranger:

Is that so? Will you show me the way
to a hotel nearby?

Mr. So-and-so:

Certainly. Come with me.

Stranger:

Good.

I'll come as soon as I've taken care of
this work.

All right. Come right away.

My son is now a big doctor in the
hospital.

Is that so? Since when?

By now it's two years.

That's wonderful.

It's all thanks to your help.

Not at all. The boy is very intelligent.

peek; peep

Why are you looking out like that?

It's nothing. It sounded as though some
one were knocking at the door.

plough

engine; tractor

conduct; perform;

carry on

Hey Prasad. How do we work with these
new plows?

The government is supposed to send some
one around to show us.

When are they sending him?

I heard they're sending him very soon.

Yes, but don't we need buffaloes for
plowing?

Oh no. They're not necessary.

† or hāspaṭrilō

†† = ēmiti

alāgā. mar elā ōunnāli†
 sarkāruwār ēōō injinlu pampisōār-
 ata.
 aw enōuk ēnti.
 ī koōōa nāgallu, ōunna-pōōulōō
 sāginā lēm.
 aōi balē bāgu. gāni, mana bhūm†
 anōā pād ay pōōunōi.
 aō elāgu— sarkāruwāru bhūmi bāgā
 panduōunō antāru.
 ā injinl annī mana bhūmi mīōa
 prayōgisōē, ink' ēm awōunōi†
 ēmō cūsōām lē, sarkāruwāru
 pampin' appatiki.

R. poōōu sun; time
 mēlukon- be awake
 enōuk inō' ālasyam.
 iw-wēla, poōō ekki niōōar lēcānu.
 ninna rāōri, cāla poōōu pōyin
 ōākā, mēlukonnānu.

S. aōanik ēm-anna dabb unōā†
 kā-walsin anō' unōi.

T. (on the telephone)
 helō.
 helō.
 mātīlādō unnaōi, kṛiṣṇa-mūrōi.
 ō, mīr-ā† ēmīti wiśēśālu.
 ēmī lēwu. iw-wēla mā peōōa abbāy
 puttin rōfu. ēōō konōa manōi
 snēhiōulni, bhōjanāniki pilusō
 unnānu.

U. endalu heat (enda 'heat' + -lu)
 ēm-andi, amērikā-ninc en nāl aynōi
 wacci†
 nālugu nel'la kinō' occānu.
 akkada nīku bāgā naccin atl unōā†
 ō, akkada cālā hāyigā unōi. mana
 ānōhralō mīku cālā kaṣṭangā
 unōā ippudu†
 awnu. endalu cālā ekkuwagā unnay.
 anō' -ē. man' ōēśanlō ilāgē kaṣṭangā
 untunōi.

I see. But how do you plow?
 The government is supposed to send us
 some tractors.
 What for?
 We can't manage these new plows with
 buffaloes.
 Well all right. But our land will all be
 ruined.
 How so? The government says that the
 land will have a good yield.
 What will happen if all those tractors are
 used on our land?
 Perhaps we'll find out when the govern-
 ment people come.

Why so late?
 I got up late today. Last night I was
 awake until very late.

Does he have any money?
 He has as much as he could want.

Hello.
 Hello.
 This is Krishnamurty speaking.
 Oh, it's you? What's up?
 Nothing much. Today's my oldest boy's
 birthday. I'm inviting a few people
 to dinner.

Hello. How long is it since you came
 from America?
 I came four months ago.
 Did you enjoy yourself there?
 Oh, it's very pleasant there. Are you
 finding life very difficult in our
 Andhra?
 Yes. I find the heat hard to take.
 I should say so. In our country this is
 always a hardship.

Vocabulary Notes

Seasons and Months of the Year

Speakers of Telugu commonly follow the modern Western calendar in specifying the months of the year, but they may also make use of a calendar which is current

† bhūmi 'earth; land'

throughout much of India. According to this calendar, the year is divided into twelve months whose names are of Sanskrit origin. In addition, the year is sometimes said to be divided into six seasons, each designated by some Sanskrit term. However, in common usage the year is made up of three seasons: summer, winter and rainy. Because the Telugu (i.e., Indian) months do not coincide with the Western, the English 'translations' of the Telugu terms are necessarily only approximate.

samwaṭsarāḍi; ugāḍi	Telugu New Year's Day (mid-March)
cayṭramu	(March-April)
endā-kālamu;	summer; the hot season
wēsan-kālamu	
waysākhamu	(April-May)
jēṣṭamu	(May-June)
āṣadhamu; āṣadamu	(June-July)
warṣā-kālamu	monsoon season; the rainy season
śrāwaṇamu	(July-August)
bhāḍrapaḍamu	(August-September)
āswījamu	(September-October)
kārṭhigamu	(October-November)
sīṭhā-kālamu	winter; the cool season
mārgaśīramu	(November-December)
puṣyam	(December-January)
māghamu	(January-February)
pālgunaṁmu;	(February-March)
phālgunaṁmu	
ceyṭram, samwaṭsarāṇiki moḍati nela.	Chaitra is the first month of the year.
waysākham, jēṣṭam, āṣadam, wēsan-kālanlō oṣṭay.	Vaishakha, Jeshta and Ashada come in the hot season.
śrāwaṇam, bhāḍrapaḍam, āswījam, kārṭhiga-māsāllō warṣālu padṭay.	The rains come in the months of Sravana, Bhadrapada, Aswija and Kartiga.
mārgaśīram, puṣyam, māgham, pālguna-māsāllō sīṭhā-kālam oṣṭunḍi.	Winter comes in the months of Margasira, Pushya, Magha and Palguna.

Grammar Notes and Drill

1. The Past Adjective Participle

The Telugu construction which corresponds in meaning to the English relative clause is a phrase, used in the adjectival position, which contains as its essential component one of the adjective participles. The past adjective participle is composed of a verb root + tense affix + participial suffix. Like adjectives, adjective participles are followed by nouns or pronominal suffixes. However, they may at the same time be preceded by noun phrase subjects and objects quite like verbs.

a. The past adjective participle is composed of a verb root + -in; -n + -a. The form of the verb root is the one found in the past tense verb. Verb roots which end in a single -n are followed by the affix -n; other roots take -in.

Past Tense
(Third Person Singular
feminine-neuter)

wellinōi
waccinōi
čačiwinōi
cēsīnōi
unōi; unnaōi
anōi; annaōi; aninōi

Past Adjective
Participle

wellina
waccina
čačiwinina
cēsina
unna
anna

b. Any simple sentence (consisting of a verb and associated noun phrases) may be transformed into a noun phrase made up of an adjectival phrase + noun by rearranging the order of its parts and by replacing the verb with an adjective participle.

nānnagāru snēhiθulni čūsāru.	-	nānnagāru čūsina snēhiθul ewaru†
Father saw the friends.		Who are the friends that father saw?
wādu pan jēsādu.	-	wādu cēsina pan ēmiti†
He worked.		What's the work he did?
	-	pan jēsinawād ekkad unnādu†
		Where is the one who did the work?
nēn ā pusθakam čačiawēnu.	-	nēn čačiwinina pusθakam ekkada†
		Where is the book I read?

The past adjective participle has in most cases the same time reference as the past finite verb. This also holds true for the verb un- (und-) 'be', whose past forms may have either present or past time reference. (See Lesson XVI, Grammar Note 1g.)

nāk unna dabbu čālā koōōi.	The money I had was very little.; The money I have is very little.
māk unna bhūmi, anōā metta-bhūmi.	All the land we had was dry land.; All our land is dry land.
wādik unna rōgam ēmiti††	What ailed him?; What ails him?
biddak unna θaggu pōyinōi.	The cough the child had went away.
ī buttalō unna māmidi-kāy'l annī, cedi pōyāy.	All the mangoes in this basket go spoiled.
nēn čačiwinina pusθakam iōē-	This is the book I read.
nēn čačiwinina ballō, anōā θelugulō nērpisθāru.	In the school where I study they teach everything in Telugu.
iōi čačawālsina pusθakam.	This is a required text.
nēn jūsina patam čāla bāg' unōi.	The picture I saw is very nice.
āme čūsina nātakam balē unōi.†	The play she saw was good.

kāramu

pillā ruč-čūsina palahāranlō, kāram ekkuwa.
nuww adigina paθrik iōigō†
kūliwād adigina dabb enōa†

bidida θāgina manōu, čāla cēōu.

nēn θāgin nīllu kāča lēōu.
nēn rāsīn uθōaram ekkada†
mīr rāsīn uθōaram, eppudu cērīnōi.

spiciness; 'hotness'

The food that the child tasted was very spicy.
Here's the paper you asked for.
How much money was it that the coolie asked for?
The medicine the child drank is very bitter.
The water I drank wasn't boiled.
Where's the letter I wrote?
When did the letter you wrote arrive?

† rōgamu 'illness'. nātakamu 'drama'

āme waddincina bōjanam rucigā unōi.

anōu- (anō-)

nēnu pampincina pusōakam anōinōā†

θoli sārī cēsīn θapp anθa pattinōukō
gūdaōu.†

āyana rāsīnō anθā cādiwēnu.

mīr annaōi nīfamē-

fariginō anθā ammaθō ceppāed-ā†

nērpū- (nērp-)

māk occinawi mīku nerpadānik occēm.

wākyamu

nāk koncēm manci nīlū kāwāl anna

wākyam, ingliṣlō jeppandi.

pāpamu

θellagā unnaw annī pālu, nallagā

unnaw annī nīlī anukontādu. pāpam.

ā māta ceppinawād ewadu†

cēradēsi; cēredēsi

čaccinawādi kandlu cēradēsi.

The dish she served was delicious.

reach; get to

Did you get the book I sent?

You shouldn't take a first mistake so hard.

I read everything he wrote.

What you said is true.

Did he tell his mother everything that happened?

teach

I've come to teach you what I know.

sentence

Tell me in English the sentence for 'I want some drinking water.'

sin (used as exclamation of commiseration)

He thinks that everything white is milk and everything black is water, the innocent fellow.

Who is it who said that?

(cēra 'hollow of hand' +
-edu '-ful' + -ēsi 'to
the extent of')

No one speaks ill of the dead. (lit. the eyes of a dead man are as big as the palm of the hand.)

c. In conversation D the sentence nī puttīn rōj eppudu† is a rare case in which an adjective participle is preceded by an adjectival form. For this case we may say that puttina rōju constitutes a noun phrase and that nī 'modifies' this phrase. The regular construction, which is also used, nīwu puttīn rōj eppudu, would have rōju modified by the adjective phrase nīwu puttina.

d. There are several nouns which are used after adjective participial constructions to form phrases which correspond in meaning to English clauses beginning with conjunctions like after, when, as.

mīr anθa bāg' unn' attu kana ba! lēōu.

ulawalu cālā kharīō ayn' appudu,

gurrālu θwaragā θintay.

aθan occin appudu, nēn eļōānu.

aθan nannu cūd'dānik occin appudu,

nēnu pan jēsθ unnānu.

bhōjanam waddincin appudu, anōaru

kalusukontāru.

nalugur unn' appudu, kharēu kāsθ'

ekkuwē-

nēnu baļlō unn' appudu, āyana mā

intik occēru.

You don't seem to be very well.

The horses eat fast when food is expensive.

When he comes, I'll go.

When he came to see me I was working.

Everybody will meet when dinner is served.

Expenses are higher when you have a big family.

He came to my house while I was in school.

† pattinōukon- 'take to heart'

wād occin appatiki, pendl ay pōyinōi.

ayō ayn' 0aruwā0a, nēnu pan jēyanu.
pallem kadigin 0arwā0a,
bhōjanam pettu.

0araga0i

ī 0araga0i 0ātin 0arwā0a, pillalu
wērē badiki wel0āru.
annam waddincin 0arwā0a, neyyi
0īsuku rā.

oppukon-

mīr oppukonna 0arwā0a, san0akam
pettāl-andi.

0oragār occin 0ākā, nēn pan jēs0
untānu.

mīr occin 0ākā, nēn ēn ceppanu.
illu cūsin 0ākā, 0ara cēyam.

kāllu kadigin 0ākā, gullōk eḷḷa
gūdaḷu.

ī pālu kācin 0ākā, 0āg' oḍḍu.
u00arānni 0aḍiwina wentanē,
mimmalni cūdāl anipincinōi.†
pāl 0āgina wentanē, niḍḍar occinōi.
kāfi 0āgina wentanē, niḍḍara bōyinōi.

wādiki 0ōcin attu rāsādu.
nī cēḍulu kadigin attu lēwu.

nīḷḷu wēdigā unn' att unnay.

wennela

wennela, pindi āra bōsin attugā unōi.

bayrāgi

ruḍḍukon-
rāl-

bayrāgi bayrāgi ruḍḍukontē, būdiḍa
rālin attu.

kallu 0āgina kōḍi nippu 0okkin attu.

Ḡadi guddaḠō gonḠu kōsin attu.

kāśi

guddi gurram mīḍa, kāśiki wellin
attu.

āyana pōyin att unōi.

INTRODUCTION TO SPOKEN TELUGU

By the time he arrived the marriage had
taken place.

I don't work after five.

Serve the meal after washing the plate.

class; grade

After passing this grade the children go
to another school.

After you serve the rice bring the ghee.

agree

After you agree, you should sign.

I'll be working until the boss comes.

I won't say anything until you come.

We won't set a price until we see the
house.

You can't enter the temple until you
wash your feet.

Don't drink this milk until it is boiled.

As soon as I read the letter I felt that I
must see you.

I fell asleep as soon as I drank the milk.

I became wide awake as soon as I drank
the coffee.

He wrote whatever came into his head.

Your hands don't seem to have been
cleaned.

The water seems to be hot.

moonlight

The moonlight seems like rice flour
spread to dry.

religious mendicant;
beggar

rub
fall

It's like ashes falling when two mendicants
rub together.

It's like the monkey who drank toddy and
then tread on fire. (That is, 'No
telling what he'll do next.')

It's like cutting a throat with a wet cloth.

Banares (sacred city of
north India)

It's like going to Banares on a blind
horse.

It seems that he died.

† anipis- (anipinc-, anipinc-) 'cause to say; cause to think'

jerri
pāku- (pāk-)

wādiki nēn antē, oḷḷ anθā jerrulu
pākin att untunḍi.
ī pani bāgā cēsīn anḍuku, ink' koncem
iccānu.

meccukon-

wanta bāgā cēsīn anḍuku, andaru
meccukonnāru.

čappata

pāta bāgā pādin anḍuku, anḍaru
čappatlu kottāru.

mārku

bāgā rāsin anḍuku, manci mārkuḷ
iccāru.
ḥindi prajalaku čālin anθagā lēḍu.
čālin anθagā ḥindānik annan lēḍu.
āyaniki čaccin' anθa dabb unḍi.
nāku ḥelisin anθa jeppānu.
nāku ḥelisin anθa waraku, ēn
jaragaḍu.

cemata
kārus- (kārc-,
kārc-)

nēn cemata kārcin anθa waraku,
nāk kūl iccāru.

sāḥyamu; sājjamu

sājjam ayn' anθa waraku, sāyan'
jēsḥānu.
ḥinn' anθa waraku, bāgānē unḍi.
nēn occin anθa waraku, kurrādu
bāgānē occādu.
mīku wīl unn' appud-allā, wasḥū
undandi.
nēn aḥanni kalusukonn appud-allā,
ḥelugulō mātḷādukuntām.†

alupu

nēnu pan jēsīn appud-allā, alup
osḥunḍi.
alup occin appud-allā, pani widici
pedḥānu.
nēn ceppa galigin anθa ceppānu.
ī sāmānik occin anθa dabb iwwandi.
mīr occin anθa wal'nē, ī pani
jariginḍi.
mīr occin anθa wal'nē, ī pani ceyya
galigānu.

centipede
crawl

He doesn't like me.

I gave a little extra because this job was
well done.

praise

Because the food was well prepared
everyone praised it.

handclap

Because the song was sung well everyone
applauded.

mark; grade

They gave him good grades because he
did well in his exams.
There isn't enough food for the people.
There isn't enough food to eat.
He has loads of money.
I said as much as I knew.
As far as I know, nothing will happen.

perspiration
cause to flow; drip (tr.)

They paid me as long as I worked hard.

possible

I'll help as much as I can.

I felt all right as long as I was eating.
The boy kept pace with me as far as I
came.
Come whenever you have the opportunity.

Whenever I meet him, we talk together
in Telugu.

fatigue

Whenever I work, I get tired.

Whenever I get tired, I quit working.

I said as much as I could say.
Pay me what this is worth.
Only because you came did this work
get done.
Only because you came was I able to do
this work.

† For construction of mātḷādukon- see Lesson XXVIII.

e. The past adjective participle ayna (written ayina) is used after many nouns which do not ordinarily occur in adjective position, so that ayna may be regarded, as we did in Lesson V, as simply an adjective-making suffix added to nouns. Strictly, however, a phrase like kastam-ayna pani is like wādu cēsina pani, for it can be derived from the sentence: pani kastam awūnōi. 'The work becomes/will become difficult.'

f. The sequence anna māta (anna = past adjective participle of an 'say') is often added to sentences to mean 'I suppose; that is to say.' The expression is used when the speaker wants to make an inference rather than a flat assertion. Depending on the sentence to which it is added, the expression may sometimes be ironical.

kāfi θāgār anna māta.	I guess you've had coffee.
nīk annī θelusun anna māta.	So you know everything.
manduk osūnō antē, kōpam osūnō anna māta.	<u>manduk osūnōi</u> means 'I'm getting angry.'
nānnagār rā lēō anna māta.	I guess father hasn't come.
mīru θelugu cāḍawa gal'r anna māta.	I suppose you can read Telugu.
mīru bāgā wanta cēya gal'r anna māta.	So you can cook very well.
nēn ikkada kūrō akkar lēō anna māta.	I guess I need not sit here.
mī kāyālu pōy und' acē anna māta.	I guess you might have lost your papers.

g. Sentences containing a noun phrase (subject) in agreement with a finite verb may be transformed into sentences composed of two noun phrases, one of them the original subject and the other an adjective participle + -ōi. The word order is frequently affected in this transformation.

mūrōi mātlādō unnāru.	-	mātlādō unnaōi mūrōi.
Murty is speaking.		This is Murty speaking.
ewar occāru†		occinō ewaru†
Who came?	-	Who is it who came?
nēn occān-andi.	-	nēn-andi occinōi.
I came.		I'm the one who came.

Additional examples of this sentence type are:

nannu cūdāl anukunnaōi, mā māstrugāru.	The one who wants to see me is my teacher.
āyannu kalusukōwāl anukonnaōi, nēnē.	I'm the one who wanted to meet him.
ā pusθakan rāsinō ewaru.	Who wrote that book?
aḥani dōwak add occinō ewaru†	Who got in his way?

2. -āka ; -ēka 'after, as soon as'

A verb form that Telugu speakers may sometimes use to transform a sentence into a subordinate clause of a longer sentence can be decomposed into the verb root + tense affix + -āka. Verb roots ending in a single -n have -n- as the tense affix; other roots are followed by -i-. As in the other past tense forms, the expected sequence -i + ā- is represented by a vowel having the quality of -ā- or of the -ē- which is followed by an -a- or -ā- in the next syllable of the word. In this case, then, the expected sequence -i + ā- will be written -ē-.

mīru ceppinōi winnāka, nēn alā wellānu.	After hearing what you said, I went there.
mīru θelugu nērcukonnāk indiyā welθār-ā†	Will you go to India after learning Telugu?

cigur- (cigir-, cigar-)

warṣālu kuricēka, cetlu cigurṭay.
pillaku pappul iccēka, ēdup mālinṭi.†

pillalaku pēlālu pettēka, kotlāta
mānṭāru.††
nēn annam waddincēka, mīru pillānṇi
cūdandi.

pillaln enn ēḷl occēka badiki
pampuṭāru†

bloom

The trees will bloom right after the rains.
After I gave the child candy, she stopped
crying.

The children will stop quarreling after
they get some popcorn.

Look after the baby until I serve the
food.

At what age do they send children to
school.

Translation Exercise

A.

- 1 nāku ṭelisin anṭa waraku, ēn jaraga lēṭu. 5
- 2 āmeku cēyālsin inti-pani cālā unṭi. 1
- 3 nuww eḷḷi, aw annī cūsāw anna māta. 6
- 4 nēn amerikā waccin ṭarawāṭa, māmsam ṭin'dam moḍalu-pettānu. 8
- 5 āyanaki jabbu cēsin att unṭi. 9
- 6 pillalu badi-ninc occin ṭarawāṭa, bhōjanam cēy' oḥṭunu. 3
- 7 nēnu rayllō weḷḷin appudu, nāku niṭṭara patta lēṭu. 2
- 8 ayyagāru waccēka, nēnu selawu ṭisukuntānu. 4
- 9 aṭanu paniki weḷḷin attu nāku ṭelēṭu. 10
- 10 nadicina koḍḍi, kāḷḷu neppulu pettāy. ††† 7

B.

- 1 She has a lot of housework to do. 2
- 2 When I was on the train, I didn't get any sleep. 7
- 3 We can eat after the children come from school. 6
- 4 When the boss comes back I'll take a leave. 8
- 5 As far as I know, nothing happened. 1
- 6 I guess you've gone and seen all those things. 3
- 7 As I kept walking, my feet began to hurt. 10
- 8 Since coming to America, I've started to eat meat. 4
- 9 He seems to be ill. 5
- 10 I didn't know that he went to work. 9

Word List

attu	like; as; as though	āṣadhamu;	Ashada (name of month
anṭamu	end	āṣadamu	falling in May-June)
anṭu-(anṭ-)	arrive; get to	āṣwījamu	Aswija (name of month
apāyakaramu	danger; dangerous		falling in Sept.-Oct.)
arise	rice cake	injinu	engine; tractor
alupu	fatigue	ulawalu	horse gram (kind of grain)
-āka; -ēka	after; as soon as	endalu	heat
ārambhis-	begin	oppukon-	agree
(ārambhinc-,		kārus-(kārc-,	cause to flow; drip (tr.)
ārambhinc-)		kārc-)	

† Some speakers use the verb māl- for mān- 'stop; desist from'

†† pēlālu 'popcorn'. kotlāta 'fight; fighting'

††† For koḍḍi see word list entry page 235 and further examples of usage on page 246.

kāramu	spiciness; pungency; 'hotness'	pāpamu	sin
kārṭigamu	Kartiga (name of month falling in Oct.-Nov.)	pālguṇamu; phālguṇamu	Paḷgunam (name of month falling in Feb.-March)
kāśi	Banares	pindi	flour
koṭṭi	as; as much as; the more (when after adjective participle)	pīku-(pīk-)	pull out
		puḍ-(puṭt-)	be born
		puṣyamu	Pushya (name of month falling in Dec.-Jan.)
kommu	horn of an animal	pōs- (pōs-, pōy-)	pour
kōra	fang	prabhuṭwamu	government
kōs-(kōs-,kōy-)	cut	bayrāgi	religious mendicant; beggar
gumāsāgiri	clerical work	bhāḍra-	Bhādrapada (name of month falling in Aug.-Sept.)
gurṭu	recollection	paḍamu	afternoon
goddu-	overly spiced food	maḍhyānamu	mark; grade
kāramu		mārku	Mārgasira (name of month falling in Nov.-Dec.)
gorugu-	shave; 'flunk'	mārgasīramu	
(gorig-, gorag-)		māl-	stop; desist from
caiṭramu	Chaitra (name of month falling in March-April)	meṭṭukon-	praise
cikku-	be obtained; be caught	metta	high and dry ground
(cikk-)		mēlukon-	be awake
cigur-	bloom	mōpu	burden; bundle
(cigir-, cigar-)		rābadi	income
cemata	perspiration	rāl-	fall
jerri	centipede	ruḍḍukon-	rub
jēṣṭamu	Jeshta (name of month falling in May-June)	wanḍanamu	salutation
ḍappata	handclap	waysākhamu	Vaiśakhha (name of month falling in April-May)
ṭaragaṭi	class; grade	waraḍa	flood
ṭaraḍugā	often	māghamu	Magha (name of month falling in Jan.-Feb.)
ṭārīkhu	date		monsoon season
ṭālūku	taluk (political subdivision of state)	warṣā-	
ṭongi cūs-	peep; peek	kālamu	
(cūs-; cūs-, cūd-)		wākyamu	sentence
ṭaggu	cough	wekkaris-	mock
ṭunnis-	plough	(wekkarinc-, wekkarinṭ-)	
(ṭunninc-, ṭunninṭ-)		wennela	moonlight
nāṭakamu	drama	wēsan-	summer; hot season
nērp-	teach	kālamu	
(nērp-)		śrāwānamu	Śrāvaṇa (name of month falling in July-Aug.)
patamu	picture	sanṭakamu	signature
padiṣemu;	cold in the head	sāgis-	conduct; perform; carry on
padiṣamu		(sāginṭ-, sāginṭ-)	
paraḍēsi	stranger	sāḍhyān i;	possible
palāniwāru	Mr. So-and-so	sājjamu	
pallemu	dish; saucer	sīṭā-	winter; cool season
pāku- (pāk-)	crawl	kālamu	
		hadāwadi	disturbance; rumpus

Lesson XXIII

The Verb: Perfect Adjective Participle

CONVERSATIONS

- A.
- ēm-andi. ī ūrlō bādug-illu ṭorakadam
 cālā kaṣṭam-ā†
 awn-andi. mari mukhyangā ī rendu
 māsāllō.
 aḍ enḍuk ēmiti.
 anni ballū ī māsāllō ṭerusṭāru.
 alāgā. mī wāru† koncen sahāyan
 jēsṭār-ā†
 ṭappak-unda. mā snēhiṭul undē cōṭa,
 ēṭ-aynā ṭoraka waḥḥu.
- alāgā. mā āyanak ī samācāram
 jepṭānu.
 manciṭ-andi. mā āyana mī wāriṭō
 welli, inti sangaṭi cūd' oḥḥu.
 ninda wanṭanāl-andi. mā āyann ippudē
 pampisṭānu.
- B.
- ēm-andi, battal ammē kotl ekkad
 unnay†
 ikkadē- wenakku ṭirigiṭē, cūsṭār-
 andi.
 aḍi nījamē-
- C.
- mīru panca gattukonnārē-
 awn le'ndi. ī endā-kālanlō cāla
 hāyigā unḍi. gāni, nēnu panca
 sariggā kattukonnān-ā†
 anṭa sariggā kattukō leṭ-andi. nēnu
 katti cūpincēṭ-ā††
- D.
- nēnu mī nānagāriki ṭelugulō uṭṭaran
 rāsṭē, arṭham awṭunḍā†
 kāk' ēn†
 enḍuk antē, nēn rāsē ṭelugu ghōrangā
 untunḍi.

Pardon me. Is it hard to find a house for
 rent in this town?
 Yes. And especially during these last two
 months.
 Why is that?
 All the schools open in these months.
 Is that so? Will your husband give us
 some help?
 Of course. There may be something
 available at the place where a friend of
 mine lives.
 Is that so? I'll tell my husband about
 it.
 Good. My husband can go with him to
 see about the matter.
 Thank you very much. I'll send my
 husband right over.

Pardon me, where are the shops where
 they sell cloth?
 Right here. If you turn around you'll see
 them.
 You're quite right.

Oh, you're wearing a dhoti!
 Yes. It's very comfortable in the hot
 weather. But did I put it on right?
 You didn't get it quite right. No. May I
 show you how to put it on?

If I write a letter to your father in Telugu,
 will he understand it?
 Why not?
 Because the Telugu I write is horrible.

† Some guides may use *bharṭagāru* after *mī* in this conversation, but such usage
 would be unnaturally formal. (See note bottom page 131.)

†† See grammar note 2 of this lesson.



wīṇa wāyincadamu

వీణ వాయిదము

E.

wāḍya-sangīthamu

wāyis- (wāyinc-,
wāyinc-)
bhāgawatharu
wīṇa

karnāṭaka-sangīthamu

karnāṭa-ṛeśamu
wruṛṛhi
ponḍu- (ponḍ-)

iw-wāḷa, sāyinkālam, mā inti ṛaggira
pāṭa-kaccēri faruguṭunṛi. osṭār-ā†
ēmit ēmit† ewaru pāṭa pādēwāḷḷu.
pāt' antē, māṃḷu pāṭa gāṛu. wāḍya-
sangītham anna māṭa.
ē wāḍyam. ewaru wāyincēṛi†

instrumental music

(wāḍyamu 'musical
instrument' + sangīthamu
'music')

play (drum or stringed
instrument)

master artist

veena (a South Indian
stringed instrument)

Carnatic music; South
Indian classical music

Kannada country

progress; development

get; incur

We're having a concert at our house this
afternoon. Will you come?

What's this? Who's singing?

It's not the usual songs; it's instrumental
music.

What instrument? Who's playing?



wīna

ವಿಣ

wīna. rāmanāḥha bhāgawaṭhārgāru.
ayṭē, ṭappak oṣṭānu.

The veena. Mr. Ramanatha.
Then of course I'll come.

.....

iḥ ē sangīṭam†
karnāṭaka-sangīṭam.
antē†
karnāṭa-ṭēṣanlō wruḍḍhi ponḍina
kaḷa gā-batti, karnāṭaka-sangīṭam
antāru.

What music is this?
It's Carnatic music.
What does that mean?
They call it Karnatic music because the
art developed in the Kannada country.

F. māḡaṣīnu
swaṭanṭra
prakāśika
ḡaṡīnu
kaḥha

magazine; periodical
freedom; independence
light
land; earth; soil
story

ēḥ-ayna wārṭalu ḥaḍiwē māḡaṣīn
unḍē†
ṭappak-undā. mā swaṭanṭra anṭā
wārṭalē--
ink' ēm-ayna māḡaṣīn unṇāy-ā†
ānḍhra-prakāśikalō ēm-ayna konṭa
wārṭal untay. ḡaṡīn-rayṭulō,
rayṭula wārṭal annī untay.
kaḥhalu ḥaḍawadānīki, ē māḡaṣīn
konāli†
kānṭhikalō annī kaḥhalē.
sari. ok' kānṭhik iwwu.

Do you have any news magazine?
Certainly. Our 'Swatantra' is entirely
news.
Do you have any other magazines?
There are some news articles in the
Andhra Prakashika. In the Zamin
Ryot there is all farmers' news.
Which magazine should I buy for
stories?
They're all stories in the Kanthika.
All right. Give me a Kanthika.

G. wella
ḥākaliwādu ḡōdalki† wella wēsṭām
annādu. wēsṭēd-ā†
lēḥ-andi. anē māṭalki,†† cēsē
panlaki ḥālā ḍūram.

whiteness; whitewash
The washerman said he would whitewash
the walls. Did he?
No. There's a big difference between the
words spoken and the deeds done.

H.
rayl enni gantalak oṣṭundi†
nālugu yābhay mūdūk oṣṭunḍ-ata.

What times does the train come?
It's supposed to come at 4:53.

† or ḡōl'laki
†† or māṭ'laki

ayθē, ippudu nālugu yābhay enimiḥ
aynḍē-
raylu waccēt attu lēḍē-

Well, it's already 4:58.

It looks as if the train won't come.

I.

ēm-andi. egmōr el'dānik ē bas
θīsukōwāli. trām-kār ayθē, ē
nambar θīsukōwāli.
bas ayθē, nalahay nālugu θīsukōndi.
trām ayθē, mupphay ēdu. wāti
mīḍa pērlu kūḍā rās untay. ekin
ṭarwāṭa, mīr ekkadik ellēḍi
kandaktarku cepθē, mīr ḍigē
sṭalan ḍaggira āpṭādu. ink' ēḍ-
ayna infarmēṣan gāwāl antē,
pakkan unna pāsanjars ewarn-aynā
adagandi. cepṭāru.
ī bassulū, trāmlū† enṭ enṭa sēpatlō
wasṭū untay.
praṭi ayḍu nimiṣālaki welṭū untay.
lēḍ antē, mīru tāksi kūḍa θīsukō
wacṣu. ayθē, okk' okk' appudu,
koṭṭawāllan ṭelisṭē, tāksi-draywarj
konṭa mōsan jēy' ocṣu.

Pardon. Which bus should I take to go to
Egmore? If I go by trolley, which
number do I take?

If you go by bus, take a number forty-
four. If by trolley, take a thirty-seven.
They also have the names written on
them. After you get on, if you tell the
conductor where you're going, he'll
make a stop where you get off. If you
want any more information, ask one
of the passengers near you. He'll let
you know.

How often do these buses and trolleys
come?

They go every five minutes. You can
also take a cab. In case you do, the
taxi drivers sometimes windle you
if they know you're a newcomer.

J.

abbāy bāgā ṣaḍiṭwāḍ-ā ī rāṭri†
lēḍu. eppudō nīḍra bōyāḍu.
wād anṭ' ē lē. ṭinē ṭindi bāgānē ṭintādu.
ṣaḍuw antē, baḍḍhakam.

Did the boy put in a good evening's study?
No. At some point he went to sleep.
He's like that. He's there at dinner time
all right, but when it comes to study
he doesn't care.

K.

masālā
perugu
upayōginc-††
uḍayamu
capāṭi

spice
thick curdled milk; curds
use
morning
'chapatti' (kind of wheat
wafer)

mī pēr-andi†
smiṭ-andi. mī pēru†
nā pēru, wiṣwēṣwar-rāw. mā
bhōjanālu mīk elāg unnay†
alawāt ayyē waraku, anṭa iṣtangā
lēwu. antē, mī wantallō kāram,
masālā ekkūwa. kāni, alawātu-
padē koḍḍi, ṣāla bāg' unt unnay.

Your name, sir?
Smith. And your name?
My name is Visvesvara Rao. How do you
find our food?
Until I got used to it I didn't much care
for it. That is, your food is so hot and
spicy. But as one gets used to it, it
gets better and better.

† Some city speakers, well acquainted with English, will use the forms *basaj*, *trāmj*
†† From this point on verbs of this type with cited only in their past tense stem forms,
as in the case of verbs ending with the element *-kon-*. All verbs whose past stems
end in *-inc-* have present stems in *-is-* and infinitive-imperative-negative
stems ending in *-inc-*.

mā bhōjanālaki neyyi, wenna,
perugulu cālā awasaram. awi mīr
alawātu cēsukōwālī. appudu mā
bhōjanāl anṭa kārangā undaw. kāni,
mā wantalu cēyincukonēt appudu,
mīru masālā cāla ṭagginčam ani,
mī batlarṭō ceppandi. wāllaki
sādhāraṇangā mī dēśasṭulaku
want' elā cēyālsinṭi ṭeliś untunṭi.†
ī prānṭālō, mīr eppudū annamē
ṭintār-ā, lēk' untē gōḍhun-rotte
gūḍa upayōgisṭū untār-ā.
sādhāraṇangā ikkad anṭā annamē
ṭintāru. kāni, konṭa manṭi uḥayan
gāni, sāyinṭran gāni, palahārangā
gōḍhun-rotte, antē, capāṭi, pūri,
lēka pōṭē alānti' ink' ēm-ayna
upayōgisṭū untāru. gōḍhumulu
bīyan-kantē kharīṭu. rēṣan-
rōḥullō, awi ḍorakadan gūḍa cāla
kaṣtam.

L.

ī ḍinālō, mīr ēn jēsṭ unnāru† inkā
badik eḷṭ unnār-ā†
lēḍ-andi. ēḍō cinn' uḍyōgan jēsṭ
unnānu.
alāgā† ēm pan ēmiti.
badi ceppē pani.
ekkad ēmiti.
mā ūḷḷō.
manciṭi.

M.

lōkuwa

koḍḍigā dabb awasaram-andi. mīr
ēm-aynā iwwa gal'r-ā†
abbē lēḍ-andi. unna dabbu karṭu
cēsukoni kūruntē, ewar ēn jēsṭāru†
awn le'ndi. adigēwādu, iccēwādiki
lōkuwa.

N.

amerikā-ninc ōl' lō occār-ā, wimānanlō
occār-ā.
wimānanlōnē occānu.
ālasyam aynā, ōl' lō wasṭē, hāyigā
undēṭi gā†
awnu. ṭirika lēka pōyinṭi. ṭirikē
untē, ōl' lōnē occēwāṇṇi.

Ghee, butter and curds are essential
elements in our food. You have to get
used to them. Then our foods won't
be so hot. But you tell your butler to
cut down on the spices when you have
him prepare Indian food. They gen-
erally know how food should be pre-
pared for your countrymen.

In this area do you always eat rice, or
do you also use wheat bread?

As a rule everybody here uses rice only.
But some use wheat bread, chapatti,
puree and things like that as a morning
or evening snack. Wheat is more
expensive than rice. Besides, it was
harder to get during rationing.

What are you doing these days? Are you
still going to school.

No. I have some sort of minor position.

Is that so? What kind of position?

A job teaching school.

Where?

In our town.

Good.

subject; inferior

I need a little money. Can you lend me
some?

I'm sorry. If I give away the money I have,
who's going to pay my bills for me?

Yes, I know. The asker is subject to the
giver.

Did you come from America by ship or by
plane?

I came by plane.

Even if it takes more time, it would have
been pleasant to come by ship, wouldn't
it?

Yes. I didn't have any time to spare. If
I'd had the time I would have gone by
ship.

† cēyincukon- 'have made for oneself'. ṭagginč- 'reduce; lower'

O.

āyan ewaru† mī māstar-lā unnādē-
māstru kāḍ-ōy. ḍārni pōyēwād
ewadō.

Who is that man? He looks like our
teacher.

He's not our teacher. Just some passer-
by.

P.

θōmu- (θōm-)

clean; rub

ām ewaru†
antlu θōmē manīṣi.

Who is she?

The person who cleans the dirty
dishes and things.

Q.

mī ḍoragārik ēm-ayna dabb unḍā†
ō, ḍaccēt anθ' unḍi.

Does your boss have any money?

Oh, he's loaded with the stuff.



R. rikṣā-wālā

rickshaw man

ēm-andi. bajārik eḷḷe ḍāri cepṭār-ā†

Pardon, will you tell the way to the bazaar?

ē bajārik eḷṭār ēmitti.

To which bazaar are you going?

ēḍō battal ammē bajārik eḷḷāli.

I want to go to the bazaar where cloth is sold.

alāgā† aḍi ḍālā ḍūramē.

So! It's very far.

alāg ayṭē, rikṣā ṭisuk eḷṭānu.

Then I'll go by rickshaw.

manciḍi. uṭṭaragā ara maylu weḷṭē,

Good. You'll find the bazaar if you go north for half a mile.

bajāru kana badṭunḍi.†

Thank you. I guess the rickshaw man will show me the way.

ninda wanḍanāl-andi. rikṣā-wālā

I'll see you later.

ḍāri cūpisṭād anukontānu.

weḷḷ osṭām-andi.

Grammar Notes and Drill

1. Perfect Adjective Participle

The perfect adjective participle is formed by adding a suffix *-ē* ; *-ēṭ* to the verb root. The form of the verb root used is the one also found in the past tense verb. Like adjectives and the past adjective participle, the perfect adjective participle occurs only before nouns and pronominal suffixes.

Usually the suffix which characterizes the perfect adjective participle is *-ē* , but before the special nouns *attu* 'like; as; seems' and *appudu* 'when' it is *-ēṭ* .

	Past Tense	Perfect Adjective Participle
go	weḷḷānu	weḷḷē
say	ceppānu	ceppē
show	cūpincānu	cūpincē
do	cēsānu	cēsē
come	waccānu	waccē

The perfect adjective participle most often is to be translated by the English present tense or by the future construction, sometimes however by the locution 'used to' (see note 4).

(Some speakers of Telugu use an ending *-ī* instead of *-ē* when the following noun refers to a female person:

ī balla ṭudicē nawkar ḍālā manciwādu.

The servant who wipes this table is a very good person.

ī balla ṭudicī pilla ḍālā manciḍi.

The girl who wipes this table is a very good person.)

īḍi māmidi-pandlu ḍorikē kālan gāḍu.

This isn't the season for mangoes.

īḍi māmidi-pandlu ṭinē kālan gāḍu.

This isn't the season for eating mangoes.

īḍi māmidi-pandlu occē kālan gāḍu.

This isn't the season for mangoes.

īḍi guntūrik eḷḷe ḍārēn-ā†

Is this the road that goes to Guntur?

guddiwādu guddalu kuttē pan jēsṭ

Is the blind man working as a tailor?

unnād-ā†

ā peḍḍa ṣāplō, guddal ammē pan

I'm working in that big shop as a cloth salesman.

jēsṭ unnānu.

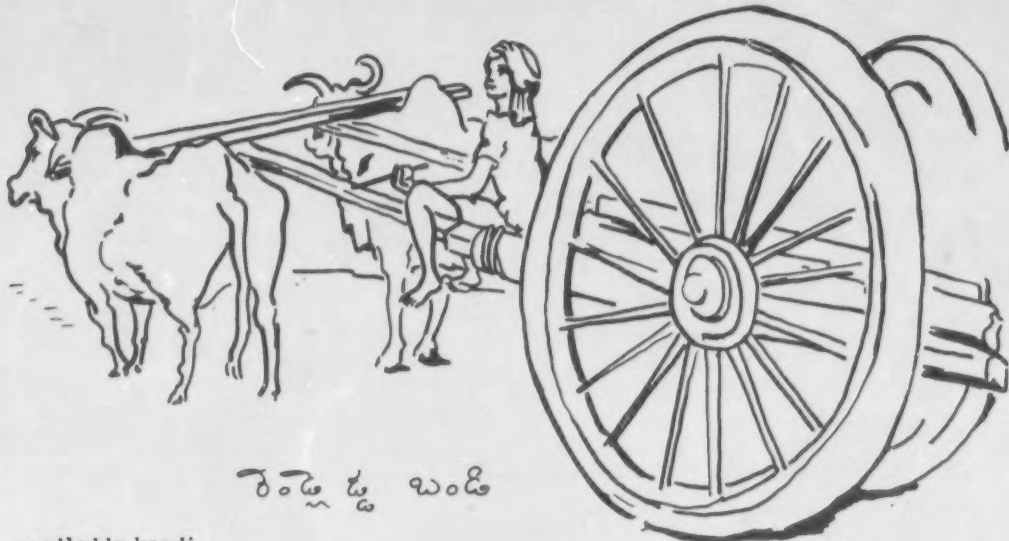
† uṭṭaramu 'north'

kās- (kāc-, kāy-)

pillal anθā gorrelu kēcē pan jēsθāru.
iṭi manuṣul lāgē rikṣā.
iṭi gurran lāgē bandi.
edla-bandī antē, eṣṣu lāgē bandi.

guard; watch over

All the children look after the sheep.
This is a rickshaw.
This is a horse-drawn vehicle.
A bullock-cart is a bullock drawn vehicle.



rendledda bandi

iwi warṣālu kurisē rōjulu.
iṭi wānalu padē kālam.
iṭi kāy'lu gāsē kālam.

iṭi ākul rālē kālam.

baṭuku- (baṭik-,
baṭak-)†

iwi man'-lāntiwāḷḷu baṭikē rōjulu kāwu.

iw-wēḷa bafāruk eḷḷē rōfu.
mīr adigē praśnaku jawābu lēṣu.
iṭi paṭi manṭi anukonē māta.

rāṭha

wād rāsē rāṭ' anθā ceṭṭha.
nāku wārṭā-paṭrikalu ṣaṭiwē alawāt
lēṣu.
wādiki poyyē† rōj occinṭi.
nēn ṣaṭawa galigē puṣṭakam iwwandi.

These are the days when the rains come.
This is the season when the rains come.
This is the season when the fruit comes
out.
This is the season when the leaves fall.

These are not the times in which people
like us can live.
Today's the day to go shopping.
There's no answer to the question you ask.
This is what everybody says.

writing; writings

All his writings are trash.
I don't have the habit of reading news-
papers.
His end has come.
Give me a book I can read.

† or braṭuku- (braṭik-, braṭak-)

†† or pōyē

occē ēdu, mā abbāy peḷḷi cēyāli.

kuḍur- (kuḍir-, kuḍar-)

kuḍirē rōj osōē, annī kuḍurōay.

ṭirigē kālū, ṭittē nōrū, ūrukōḍu.

mīku gōpālaswām anē snēhiṭud unnādu†
mā intlō lēḥ anē māt'ē lēḍu.
ippudu nuww eḷḷē samayam.
mīru ḥaḍiwē pusṭakam ēmiti†
gorrelu kācē pan jēsṭ unnādu.
nuwwu rāsē uṭṭarālu ḥālā bāg' unnay.
mīru ḥaḍiwē pusṭakan ḥālā manciḍi.
āme ḥūsē patan ḥālā kharid aynḍi.

aṭanu konē pusṭakālu ḥālā manciwi.
nēn nīk iccē dabbu pō-gott' oḍḍu.
nuwwu ceppēḍ anṭā, ciḍambar-
rahasyan-lā unḍi.
akkada gōl' cēsēwād ewadu†
akkada ṭongl' ḥūsēwād ewadu†

ḥādī

sikṣa; śikṣa

ḥādīlu ceppēwādik ēmiti sikṣa-
winēwādi cewulu kōyatamē.

anubhawinc-

ḥācēwādik anubhawincatam ṭelēḍu.

nāku ḥāri ḥūpincēwālḷ ewarū lēru.
mīru ceppēḍānik arḥhan lēḍu.
nēn amerikālō undēwāṇṇi.
ceppēḍi winu†

āsāmi

ī grāmanlō undēwālḷ anṭā āsāmulē.

wālḷu guddal uṭikēḍ ikkadēn-ā†
ewar ā ṭongl' ḥūsēwālḷu-

ṭalāyṭa

kēka

ṭalāyṭ ewaru kēkal ēsēḍi†
ewarō guddiwāt-ta adukku ṭinēwādu.
āyana ceppēḍi sariggā lēḍu.
kūli ṭisuku wellēḍi ewari sāmānu†

ambali ṭāgēwādikī mīsāl eṭṭēwāt-ta.

I have to make our son's wedding next
year.

become settled

If the day for settling things comes, then
everything will be settled.

The foot that wanders and the mouth that
scolds never rest.

Do you have a friend named Gopalaswami?

There's no word like 'no' in our house.

It's time for you to go now.

What's the book you're reading?

He's working as a shepherd.

The letters you write are very nice.

The book you're reading is very good.

The picture she's looking at cost a lot of
money.

The books he buys are very good.

Don't lose the money I give you.

Everything you say is like the secret of
Chidambaram. (that is, unfathomable)

Who's making noise there?

Who's peeking in there?

slander; tale bearing
punishment

What's the punishment for someone who
utters slander? Cutting off the ears of
anyone who listens to it.

experience

The hoarder doesn't know how to enjoy
life.

There's no one to show me the way.

There's no meaning to what you're saying.

I used to live in America.

Listen to what's said.

landlord

All the inhabitants of this village are
landlords.

Is it here that they wash clothes?

Who is that 'peeping Tom'?

outside

cry; shout

Who's shouting outside?

It's some blind man begging for food.

What he says is wrong.

Whose luggage is it that the porter is
taking away.

It's like a gruel drinker having someone
to hold up his moustache.

aṭaniki, pan jēśēt appudu, pāta
pād'dam iṣtam.

kaḍul- (kaḍil-, kaḍal-)

raylu kaḍilēt appudu, umm ēyakandī.
nēnu wellēt appudu, cepṭānu.

wōtu
ṭappinc-

wōtu wēśēt appudu, okati ṭappinci,
ciwari pettelō weyyi.
aṭanu pan jēśēt appudu, pāta pād'dam
aṭanik iṣtam.

cēr-

inti ḍaggaraku cērēt appatiki, ewarū
rā lēḍḍ ani ṭelisinḍi.
ṭeliśē ḍākā ḍigulu.

bayl-ḍēr-

bandi bayl-ḍērē ḍākā untānu.
nuww occē ḍākā, ikkanṇē undēḍā†

hakku

iraway okatō samwaṭsaram occē ḍākā,
nīku wōtu wēśē hakku lēḍu.

wakka
namul- (namil-, namal-)

wakkalu namilē koḍḍi, ruc ekkuw
awṭunḍi.
dabbu sampāḍincē koḍḍi, āś' ekkuw
awṭunḍi.
pātam winē koḍḍi, wisug ekkuw awṭ
unnaḍi.
ḍūrangā undam ani ceppē koḍḍi, nuww
alā payk oṭṭāw ēn†

mondiṭanamu

nēn ceppē koḍḍi, enḍuk anṭa
mondiṭanam†
ḍānni bāgu-padēt-tu cūsṭānu.
wellēt appud, iḍi kūdā ṭisuku wellu.
mīr ānḍhra-praḍēśanlō undēt appudu,
ṭelugu mātlādandi.
wār occēt appatiki, mīr anḍaru welli
pōṭāru.
wantawādu bajāruku wellēt att unnādu.
mīr iccina pusṭakam bāg' undēt att
unḍi.

He likes to sing songs when he works.

move (intr.)

Don't spit while the train is in motion.
I'll tell you when I go.

vote
remove, avoid

When casting your vote, put it in the next
to the last box.
He likes to sing when he works.

reach; arrive at

He found out that no one had come by the
time he got home.
There will be worry until it's known.

start out

I'll wait until the train starts.
Am I to wait right here until you arrive?

lawful right

You can't vote until you're twenty one.

bit of betel or areca nut
chew

As you keep chewing betel nut its flavor
gets stronger.
The more money one earns, the more one
wants.
As I listen to the lectures I'm getting
more and more bored.
Why is it that the more I tell you to keep
away the more you fall all over me?

stubbornness; obstinacy

Why do you get so stubborn, the more I
talk?

I'll see that it's fixed.

When you go, take this along with you.
Speak Telugu when you're in Andhra
Pradesh.

You'll all be gone by the time he comes.

It looks as though the cook is going to the
bazaar.

The book you gave me seems to be good.

ī dabbu cālēt attu lēḍu.
 wān' occēt att ayṭē, mimmalni
 cūd'dāniki rā lēnu.
 aṭanu mā māṭalu winēt attu lēḍu.
 aṭanu winēt attu cēsṭānu.
 aṭanu winēt attu cey.
 iṣi cālā bāg' undēt att unḍi.
 aṭan inti ḍaggira cāḍiwēt attu cūdandi.
 wānni wellēt attu cēsṭānu.†
 wellēt attu cūsṭānu.
 guntūr occē munḍu, ekkad undēwaru†

ṭagal-; ṭagul- (ṭagil-,
 ṭagal-)
 kaṭṭi
 ṭippu- (ṭipp-)

ewarik-annā ṭagalē munḍu, kaṭṭi
 ṭippuṭ†† āpu.
 nēnu paniki wellē munḍu, kalō ganjō
 ṭāguṭānu.

kadukkon-

ṭindi ṭinē munḍu, cēṭulu kadukkuntād-ā†
 nēnu wellē munḍu, nīk ā pusṭakam
 iṣṭānu.
 bharṭaku bhōjanam petṭēt anḍuku,
 kamala lēci welli pōyinḍi.

wiriwigā

ṭāgēt anḍuku nīr-aynā wiriwigā
 ṭorakadan lēḍu.

harijanulu
 mud- (mutt-)

ūlḷō nīr untē, harijanulu muttē-'nḍuku
 wīl lēḍu.
 nēn ceppē-lāgā cey.
 aṭanu winē-lā(gā) cey.
 nēn ceppē-lā(gā) cēsṭāw-ā†
 nēn cēsē-lā(gā) ceyy' oḍḍu.
 ā pillānni cāḍiwē-lā(gā) cey.
 nann alā cēsē-lā(gā) ceyy' oḍḍu.
 mīru kāfi ṭāgē-lā(gā), mā abbāy tī
 ṭāguṭāru.
 parigeṭṭi pāl ṭāgē-kantē, niluḍundi†††
 nīḷu ṭāgatam manciṭi.

I'm afraid this won't be enough money.
 If it looks like rain I won't be able to
 come see you.
 He doesn't seem to listen to what I say.
 I'll make him listen.
 See that he listens.
 This seems to be very good.
 See that he studies at home.
 I'll make him go.
 I'll see that he goes.
 Where were you living before coming to
 Guntur?

touch; come in contact
 knife
 twirl

Stop twirling the knife before it hits
 someone.
 I'll take some gruel before going to work.

wash one's own

Does he wash his hands before eating?
 I'll give you the book before I go.

Kamala got up and went to serve dinner
 to her husband.

plentifully

There isn't much water available for
 drinking.

Harijans; Untouchables
 touch

When there is water in the village the
 harijans can't touch it.

Do as I say.
 See that he pays attention.
 Will you do as I say?
 Don't do as I do.
 Make the boy study.
 Don't make me do that.
 My son drinks tea the way you drink
 coffee.

A bird in the hand is worth two in the
 bush. (lit. It is better to stand still
 and drink water than to run and
 drink milk.)

† In place of wānni either aṭanu or aṭanni is acceptable, but wādu is rejected.

†† = ṭippadamu, which is not used in this construction with āpu.

††† A literary form for nīncōni; nuncōni.

āyananu weṭikē-kantē, ikkad āgamam
manciṭi.

It's better to wait here than to go looking
for him.

2. Perfect Adjective Participle + -ṭi

The noun formed by addition of the pronominal suffix -ṭi to the participle very often has a meaning like that of the form ending with -āli, particularly in an interrogative sentence. (Some speakers from coastal Andhra Pradesh, however, do not use this form in -ṭi with that meaning.)

manam ekkadik eḷḷēṭi†

Where are we to go?; Where should we
go?

nēnu ṭāri cūpincēṭ-ā†

May I show you the way?

nann adigēṭ ēm unṭi.

There's nothing to ask me.

āyanṭō ceppēṭ ēm unṭi.

There's nothing to tell him.

ikkada cēsēṭ ēm unṭi.

There's nothing to do here.

ikkad ēmī cēsēṭi lēṣu.

There's nothing to do here.

nuwu iṣē cēsṭān antē, nēn ēn jeppēṭi†

What am I to say if you insist on doing
this?

enni sārī an jeppēṭi.

How many times am I to tell you?

mimmalnē pilicēṭi.

It's you I'm calling.

ekkadik eḷḷēṭi.

Where am I to go?

ēn gonēṭi.

What should I buy?

pan cēsēṭ-ā, mānēṭ-ā.

Should I do the work or not?

ikkad undēṭā, mānēṭā.

Should I stay here or not?

rahasyam ceppēṭ-ā, mānēṭ-ā.

Should I tell the secret or not?

manam eppudū cāduwuṭi untē, elā

How can we enjoy life if we're always
studying?

anubhawincēṭi†

3. 'Contrary to fact' Conditional Sentences

Nouns composed of the perfect adjective participle + pronominal suffix are used finally in 'contrary-to-fact' conditional sentences. The 'if' clauses of such sentences terminate with the suffix -ṭē. The main clause is likely to contain the emphatic suffix -ē following the participle + pronominal ending.

wīl ayṭē, mīṭō wellēwāṇṇi.

If it were possible I would go with you.

nuwu nāṭō cepp untē, nēn jēsēwāṇṇi.

If you had told me I would have done it.

ṭeliṣēṭ ēm unṭi.

What's there to know?

ī sinimālō cūsēṭ ēm unṭi.

What's there to see in this movie?

ceppēṭ okati, cēsēṭ okati.

What he says is one thing, what he does is
another.

iṭi manḍu. pillal ṭinēṭi gāḍu.

This is medicine. It isn't something for
the children to eat.

Ṭappani

unfailing (Lesson XVVI)

aṭi nēn ayṭē, ā pan Ṭappani sariggā
cēsēwāṇṇi.

If it were I, I would have done the work
properly.

aṭan ikkad und untē, ā wiṣayan
ceppēwādu.

If he had been here, he would have dis-
cussed the matter.

aṭan ikkad untē, ā wiṣayan ceppēwāde-

If he were here, he would discuss the
matter.

nēn occ untē, aṭan ikkaṇ-ṇinci welli
pōyēwādu.

If I had come, he would have gone
away.

pōtlāta

nēn occ untē, mā iṣṣariki ṭappani
sariggā pōtlāta jarigēṣē-

pār-

wādu pāri pōy untē, nuww ēn
jēṣēwādiwi.
wīl ayṭē, wellēwānnē-
wīl ayṭē, wellēwānni.
āme ḍaggar ā pusṭakam untē, nāk
icc undēṣi.
āme ḍaggar ā pusṭakam untē, nāk
iccēṣi.
nī ḍaggar ā pusṭakam untē, nēn
adigēwānni.
nuwwu nāṭṭō cepp untē, nēn cēṣēwānni.
ā wiṣayan ṭeliṣ untē, nēn occēwānni
kānu.
mīr ikkan-ṇuncēn-ā manci nīllu
ṭeccēṣi†
mīr ikkad-ā muggulu wēṣēṣi†

quarrel

If I had come, the two of us would certainly
have had a fight.

run; run away

What would you have done if he had run
away?
I would have come if I could.
I would have come if I could.
If she had the book she would have given
it to me.
If she had the book she would have given
it to me.
If you had the book I would have asked
you.
If you had told me, I would have done it.
I wouldn't have come if I had known that.

Is this the place from which you get
drinking water?
Is this where you put the muggu?

4. Root + -ṭ-; ṭū + Perfect Adjective Participle-Pronominal Ending: 'habitual action'

The Teṭṭu equivalent for English 'used to' before verbs uses a perfect adjective participial phrase based on the progressive construction.

mī ṭammudu rōj ikkadik osṭ undēwādu.

Your younger brother used to come here
every day.

akkadiki welṭ undēwādu.

He used to go there.

rōj ikkadik osṭ undēwādu.

He used to come here every day.

nēn ongōl anē ūlṭo unt undēwānni.

I used to live in a place called 'Ongole.'

manci manci pusṭakālu ṣaduwo
undēwādu.

He used to read good books.

nēn ā pani cēsṭū undēwānni.

I used to do that work.

cinn' appudu, aṭanu ā ūru ṭaraṣugā
welṭū undēwādu.

As a boy he used to go to that place
often.

ṭaraṣugā

often

mā amma akkadiki ṭaraṣugā

My mother used to go there often to super-
vise the field.

polan ṣūd'dāniki welṭū undēṣi.

kuppa-nūrpu-kālamu

threshing and winnowing
time (kuppa 'heap'
+ nūrpu 'threshing'
+ kālamu 'time')

mukhyangā kuppa-nūrpu-kālanlō
welṭū undēṣi.

Especially she would go at threshing
and winnowing time.

Translation Exercise

A.

1 nēn intiki wellēt anḍuku, ālasyam kā waṣṣunu.

7

- 2 warṣam occēt att unḍi. 5
 3 mēm bhōjanāniki kūrḥunēt appatiki, ṭommiḍi gantal awṭunḍi. 8
 4 manam ikkada kūrḥunē-kantē, wāll' intiki weḷḷāl an unḍi. 6
 5 trēn occē munḍu, tikattu konāli. 10
 6 mīr iḍi cēsṭār antē, nēn ēn ceppēḍi† 9
 7 wānalu kuriṣē munḍu, ekkūwa wēdigā untunḍi. 3
 8 ekkūwa pan jēsṭē, alup occē-lā unḍi. 2
 9 ṭan ikkadak occ untē, mēm ceppēwāḷḷamē. 4
 10 warṣam padē ḍākā, polanlō pan lēḍu. 1

B.

- 1 Until it rains there is no work in the field. 10
 2 If one works too much, he may get tired. 8
 3 Before the rains come it will be very hot. 7
 4 If he had come, we would have told him. 9
 5 It looks as though it's going to rain. 2
 6 Rather than sit here, I would prefer that we go to their house. 4
 7 By the time I get home, it may be late. 1
 8 By the time we sit down to eat, it will be nine o'clock. 3
 9 What am I to say when you want to do this? 6
 10 One should buy a ticket before the train comes. 10

Word List

anubhawinc-	experience	capāṭi	kind of wheat wafer
ambali	gruel; porridge	cēr-	reach; arrive at
āsāmi	landlord	ḥādī	slander; tale bearing
uḍayamu	morning	jamīnu	land; earth; soil
upayōginc-	use	ṭagal-;	touch; come in contact
kadukkon-	wash one's own	ṭagul-	
kaṭṭi	knife	(ṭagil-,	
kaḍul-	move (intr.)	ṭagal-)	
(kaḍil-,		ṭappani	unfailing (see Lesson XXV)
kaḍal-)		ṭappinc-	remove; avoid
kaḍha;	story	ṭaraḥugā	often
kaṭha		ṭippu-	twirl
karnāta-	Kannada country; Mysore	(ṭipp-)	
ḍēsamu	(<u>karnātam</u> 'Kannada' + <u>ḍēsamu</u> 'country')	ṭōmu- (ṭōm-)	clean; rub
karnātak-	Carnatic music; South	ḍigulu	fear; worry
sangīṭamu	Indian classical music (<u>karnātakamu</u> 'Kannada country' + <u>sangīṭamu</u> 'music')	namul-	chew
		(namil-,	
		namal-)	
kās- (kāc-,	guard; watch over	nūrpu	threshing
kāy-)		pār-	run; run away
kuḍur-	become settled	pūri	kind of wheat puff; 'puree'
(kuḍir-,		perugu	thick curdled milk; curds
kuḍar-)		ponḍu-	get; incur
kuppa	heap	(ponḍ-)	
kuppa-nūrpu-	threshing and winnowing	pōtlāta	quarrel
kālamu	time	prakāśika	light; (name of magazine)
kēka	cry; shout	bayl-ḍēr-	start out
		masālā	spice
		mīsālu	moustache

mud- (mutt-)	touch	wiriwigā	plentifully
mondi- ṭhanamu	obstinacy	wīṇa	veena (South Indian stringed instrument)
rāṭa	writing; writings	wella	whiteness; whitewash
rikṣā- wālā	rickshaw man	wōtu	vote
lōkuwa	subject; inferior	wruḍḍhi	progress; development
wakka	bit of betel or areca nut	sikṣa;	punishment
wāḍyamu	musical instrument	śikṣa	
wāyinc -	play (drum or stringed instrument)	swaṭanṭra	freedom; independence (name of magazine)
		hakku	lawful right
		harijanulu	Harijans; Untouchables

The Verb: Negative Non-finite

A.

B.

C.

D.

E.

F.

Hey son. Come to dinner.
What time is it?
It's almost one o'clock.

nāk appudē ākaligā lēḍu.
 ʔinaka bōḥē, nuwwē māḍḥāw.

I'm not hungry right now.
 You're going to be famished if you don't eat.

G.

rāmudu rayl-prayānānik eḷḷāḍ-ā†
 ān, lēḍu.
 ēm add occinḍi†
 wāgu waraḍ ēyatam cēḥa, rāmudu
 ḍāta lēka pōyāḍu.

Did Rama go on a train trip?
 No.
 What prevented him?
 Rama couldn't get across the river be-
 cause it's in flood.

H.

ninna rāḥri sinimāk eḷḷāw-ā†
 cālā cīkati pad'dam walla, nēnu
 baytik eḷḷadam mān ēsānu.
 ēdawaka pōyāwū†

Did you go to the movies last night?
 Because it was so dark I didn't go outside
 at all.
 Isn't that being a bit too cautious? (lit.
 'Didn't you cry?')

I.

hawḍā

pakk'-emuka

nuggu

amerikā-ninci waccina ḍoragār ekkak
 ekkaka, ēnug ekkāḍu.
 ēm aynḍ ēmiti.
 hawḍālō, pakk'-emukalu nuggu nugg
 ayāy.

howdah: seat put on an
 elephant's back
 rib (pakka 'side' + emuka
 'bone')
 fragment

Of all things to climb, the American went
 and climbed an elephant.
 What happened?
 He broke some ribs in the howda.

J.

muduḥukon-
 hari-ḍēmudu

bend one's own limbs
 God (hari 'Lord' +
ḍēmudu 'god')

ē rām† cālā sēp caḍiwānu. ākal awḥ
 unnaḍi. ekkad-annā ʔinē cōt unḍā†

Hey Rama. I've spent enough time study-
 ing. I'm getting hundry. Is there any
 place to eat?

lēk' ēn†
 enḥa ḍūranlō†
 enḥō lēḍu. oka mayl untunḍi.
 ayḥē pōḍām† nuwwu gūdā osḥāw-ā†
 pōy ēn jēsḥām. ippudu mūs ēs untunḍi.
 maḷḷ eppudu ḥerusḥāru†
 rēp poḍḍunē-
 ayḥē, ēn cēyatam†
 kadupulō kāḷḷu muduḥukoni, niḍra
 pōwatam ēn-
 hari-ḍēmudā† ēn ḍēsam-rā. ākal
 ayn' appudu, dabb icci ʔintānig
 gūdā ēmhī ḍorakaḍu.

Of course there is.
 How far is it?
 Not far. One mile.
 Then let's go. Are you coming along?
 What's the point? It'll be closed now.
 When will they open it again?
 Tomorrow morning.
 Then what shall we do?
 How about curling up and going to sleep?

Good Lord, what a place! When you're
 hungry you can't even buy anything
 to eat.

K.

men'-aḥḥa

peḷḷidu wādu

paternal aunt (father's
 sister)
 male of marriageable age
 (peḷḷidu 'marriageable'
 + -wādu)

pay-sambanḍhamu

marriage with someone
outside the family (pay
'upper; outer' +
sambanḍhamu 'marriage
alliance')

mēna-māma

maternal uncle (mother's
brother)

mī mēn' -aṁṁa koduku pellīduwādēn-ā†

Is your father's sister's son of marriage-
able age?

kāḍu. wādu cinnawādu. anḍu kōsam
mā annayya pay-sambanḍan
cūdāli.

No. He's a little boy. That's why my
elder brother has to look outside the
family for a husband for me.

mī mēna-māma kūdā cinnawādēn-ā†
kāḍu. mā annayki, anḍ' ekkuv iṣṭan
lēḍu.

Is your mother's brother also too young?

enḍuk iṣṭan lēḍu†

No. But my brother doesn't much like
that arrangement.

ēḍō mēna-māmak iwwadam aṁanik
iṣṭan lēḍu.

Why doesn't he?

He just doesn't like marrying a girl to
her maternal uncle.



gājula kottu

గజుల కొత్త

L.	jaθa	pair
	namōnā	pattern; form
	canōrahāramu	necklace
	kāsu	weight of one gold sovereign
	cinnamu	unit of weight
	cēθa-kūli	'making charge' (cost of labor as distinct from cost of material)
	kamalamu	lotus; (lotus-type) earrings
	kānθi	brilliance; luster; sparkle
	čāl-	be enough; suffice
	wākabu	inquiry
	nagalu	jewelry
	oppinc-	agree; consent
	waddānamu	gold belt
	pēta	string; strand
	golusu	chain
	puṣyarāgamu	topaz
	kempu	ruby
	rawwa	diamond
	miryālu	peppers (black)

kamsāli:

ēn gāwāl-andi mīku†

konēwādu:

konni wastuwulu konadānik occāen-andi. okati rendu jaθala gāfulu, oka canōrahāram. mī ḍaggir unna namōnālu čūpisθār-ā†

kams:

ilā ḍay' cēyandi. iwi čūsθū undandi. mari konni rakālu θīsuk osθānu.

kon:

ī miryāla gāful jaθ' enθa†

kams:

nūta mupphay rūpāyl-andi.

kon:

enni kāsulu†

kams:

mūdu cinnāl ḍakkuwa rendu kāsulu.

kon:

kās' ābhay rūpāylu 50-andi-

kams:

awn-andi.

kon:

cēθa-kūli čālā ekkuw anukontānē-

kams:

ayθē, ī namōnā čāla kaṣtan gaḍ-andi. māmūl namōnāllō kāwāl antē, inkā koncen ḍakkuwa ḍhar' awθunḍi.

Goldsmith:

What do you wish, sir?

Customer:

I came to buy some jewelry. One or two bangles and a necklace. Will you show me the designs you have?

G:

Here, if you please, sir. Look at these, sir. I'll bring some more.

C:

How much are these pepper-pattern bangles a pair?

G:

A hundred and thirty rupees, sir.

C:

How many sovereign weights?

G:

Two sovereigns less three cinnaams.

C:

Isn't it fifty rupees per sovereign?

G:

Yes sir.

C:

The making charge seems very high.

G:

Still this pattern is a very difficult one, isn't it? If you're interested in the ordinary patterns, the price is a bit lower.

† ḍaya 'grace; favor; mercy'

kon:

kamalāllō ēm-ayna namōnāl
unnāy-ā†

kams:

ē rāḷḷalō kāwāli. puṣyarāgāl-ā,
kempul-ā, rawwal-ā† lēk' untē,
ēm-ayna imitēṣan rāḷḷalō
kāwāl antār-ā†

kon:

puṣyarāgāllō cūpinčandi. ī jaθ'
enθ'-andi.

kams:

araway rūpāyl-andi.

kon:

ī namōnāllōnē rawwai ayθē,
enθ' awθunḍi.

kams:

mūdu wēlu pay cillaragā awθunḍi.
ā kānθi aḍi cūsāer-ā elāg unḍ-ō-

kon:

bāgānē unḍ-andi mūdu wēl rūpāylu
gūdā cāla bāg' untay.

kams:

aḍ ēmit-andi alāg antāru† pindi
koḍḍi rotte.

kon:

man' ḍaggira, pind āttē lēḍu le'ndi.
puṣyarāgāl cālu.

kams:

ḍēnik-andi. ēḍ-ayna wiwāham-ā†

kon:

awn-andi. mā kurrādiki. pendli-
kūṭuru wāḷḷu paḍi wēl rūpāyla
nagal adigāru. ciwarak elāg
ayθēnē, ayḍu wēlak oppincām.
ēwō nālugu jaḥala gājul-ata,
canḍrahāram, waddānam, nālugu
pētala golusu, ungarāl inkā ēwō
ceppār le'ndi. ī wēl' ūrikē
namōnālu, khariḍulu, wākabu
cēsuk eḷḷadānik ani waccānu.
rēpu mā ādawāḷḷaḥō gūda
wacci, kā-wal'sina wasṭuwulu
ṭisukuntām.

kams:

sarē. manciḍ-andi.

M.

wādu mī ṭammudu kāḍu†
ṭammudē kāni, manciwādu kāḍu.

kāḍu kāḍ antē, kāka pōḥād-ā†

C:

Do you have any patterns in
earrings?

G:

In what stones do you want them?
Topazes, rubies or diamonds? Or
do you want them in imitation
stones?

C:

Show me them in topaz. How much is
this pair?

G:

Sixty rupees.

C:

How much would diamonds be in
these patterns?

G:

Three thousand and some rupees. Do
you see how it sparkles?

C:

Very nice. Three thousand rupees are
also very nice.

G:

You don't mean that. As the flour is,
so is the bread.

C:

I don't even have the flour. The topaz
will do.

G:

What's it for? Some wedding?

C:

Yes. For my son. The bride's people
asked for Rs. 10,000 worth of
jewelry. Finally we somehow talked
them down to 5,000. It seems they
want about four pairs of bangles, a
necklace, a gold belt, a chain of four
strands, a ring and so on. This
time I came just to find out about
patterns and prices. Tomorrow
I'll come with my wife and we'll
buy what we need.

G:

Very good, sir.

Isn't that your younger brother?

He's my younger brother all right, but
he's no good.

Well, you can't really disown him, you
know.

N.	hōḍā edamu pracēkamu; praṭhyēkamu	position; status space; room; interval private; special; separate
wīru mīku ṭelusun-ā† abbē ṭcēḍ-andi. wīri pēru stānligāru. amerikā- gawarnamentu-ṭālūku pedda hōḍālō unnāru.	Do you know this gentleman? No, I don't. His name is Stanley. He has an important job with the American government.	
stānligāru, mīr ekkad unt unnāru† mawnt-rōdlō, gawarnamentu- kwārtarslō unt unnānu. mīr ikkada kutumbanṭō unt unnār-ā, lēka okkarē unt unnār-ā. abbē lēḍ-andi. kutumbanṭōnē unt unnānu. ōhō, alānā† enṭa manṭi pillalu.	Mr. Stanley, where are you staying? I'm staying at the government quarters on Mount Road. Are you here alone or with your family? I'm not alone. My family is right with me. Oh, is that so? How many children do you have?	
muggur āda-pillalu, iḍḍaru moga- pillalu. peḍḍa pillak enn ēḷlu. pannendu. okk' okkariki, rond ēḷḷē edam. mīk enḍaru pillalu†	Three girls and two boys.	
māṭi peḍḍa kutumban le'ndi. naluguru moga-pillalu, iḍḍar āda-pillalu. mī pillaln ē badiki pampuṭ unnāru†	How old is the oldest girl? Twelve. The children are spaced two years apart. How many children do you have?	
rāya-pēt' lō kānwentu-badiki pampuṭ unnānu. mī pillalni† mā pillalni, amerikān-miṣan-skūliki pampuṭ unnām. mī pillal ēm-annā ṭelugu nērcukunt unnār-ā† ō, nērcukōk ēn- pracēkangā praywat- māṣṭarni petti, mā pillal anḍariki ṭelugu ceppisṭ unnāru.† aḍi cālā wiśēṣamē.	I really have a large family. There are four boys and two girls. To which school are you sending your children? I'm sending them to the convent school in Rayapet. And what about your children? I'm sending mine to the American Mission School. Are your children learning any Telugu?	
O.	-ṭōḍu wada-ḍebba nadi niluwu okk' -okk' appudu	Yes, of course they are. I'm having all the children study Telugu with a private tutor. That's very interesting.
rāndi rāndi, rāma-rāwgāru. kūrēṇḍi. kulāsā† ēḍō alāg unnām. mī sangaṭ ēmiti.	together with heat stroke middle standing once in a while (= oka + oka + appudu)	
inṭa endalu, eppudū cūl' lēḍu. ṭīniki-ṭōḍu padamati gāli kūḍānu.†	Come in, come in, Rama Rao. Sit down. How are you? Oh, all right, I guess. How are things with you? I've never seen such heat. And with it there's the wind from the west.	

†ceppinc- 'arrange to have taught'. padamara (adj. padamati) 'west'

ninna pēparlō jūśār-ā† wada-ḍebba
 ḍagili, monna brādi-pēta nadi
 wīḍhilō iḍḍaru manuṣul āttē
 niluwun ḍacci pōyinār-ta.†
 ā sangaṭi māṭram gattigā ceppak-andi.
 sarē gāni, wānal eppudu padṭay.
 enṭa kālamū lēḍu. ī nel' ākharikē
 wānalū padāli. kāni, okk'-okk'
 appudu, warsā-kālam ālasyangā
 osṭunḍi.

Did you see the newspaper yesterday? It
 seems two people died of heat stroke
 just standing day before yesterday
 in the middle of a street in Brodypet.
 Just don't talk about it so much. Tell
 me, when is the monsoon coming.
 Pretty soon. The rain should be here at
 the end of this month, but sometimes
 the rainy season is late.

Vocabulary Note

Kinship Terms

Scattered through this book are words like tandri talli alludu bāwa, which form part of the terminology of kinship of Telugu. Telugu has a much larger number of words by which to designate persons as members of a group related by marriage and descent. Although some of these terms are not likely to be useful to most foreign students of Telugu, they are listed below for the convenience of those who have anthropological or sociological interests. There will be a certain amount of variation in terminology depending on the social and geographical location of the speaker.

ṭāṭagāru; ṭāṭayya	grandfather
māmmagāru; māmma	grandmother
nānnagāru; nānnayya;	father
nāyana; tandri; bābu;	
bābayya	
peḍḍa nānnagāru; peḍa	father's elder brother
nānnagāru; peṭ' tandri-	
gāru; peḍa bābayya	
cin' nānnagāru; cin'	father's younger brother
nāyana; pina ṭandrigāru	
ṭalligāru; ṭalli; amma	mother
peṭ' ṭalli; peḍḍ' amma	mother's elder sister
pina ṭalli; cinn' amma;	mother's younger sister
pinni	
mēn'-aṭṭa	father's sister
mēna-māma	mother's brother
māmagāru; māmayya	father-in-law
aṭṭagāru; aṭṭ'-amma;	mother-in-law
aṭṭayya	
bharṭa; mogudu;	husband
penimiti	
bhārya; pendlāmu;	wife
pellāmu	
bāwa††	spouse's elder brother
marāḍi; marḍi††	husband's younger brother
bāwa-marḍi	wife's younger brother
waḍina; waḍine††	spouse's sister (older);
	elder brother's wife
marāḍalu††	spouse's sister (younger);
	younger brother's wife

† or pōyār-ta.

†† see page 102.

anna
 0ammudu
 akka
 cellelu; celli

elder brother
 younger brother
 elder sister
 younger sister

Grammar Notes and Drill

1. Formation of Negative Non-finite; Use with pō- and un-

A negative form which is used in a limited number of constructions is composed of the root + -aka. This form is generally followed by either pō- or un-: pō- is used in the negative imperative (see Lesson Twenty-five) and conditional, while un- occurs in the special form undā to make a phrase equivalent in meaning to the English clause 'without . . . '.

mīru māmsam 0inaka pōθē, mar ēm
 iwwam antāru†
 pillal 0inaka pōθē, māθāru.

If you don't eat meat, what else would you
 like me to give you?

If your children don't eat they'll be
 famished.

wāri pillalu pāl 0āgaka pōθē, jabbu-
 padθāru.

If his children don't drink milk, they'll
 get sick.

manḍu 0āk'ka pōθē, kadupulō nopp
 ekkuw awḍunḍi.

If you don't drink the medicine your
 stomach-ache will get worse.

nuwwu 0aḍawaka pōθē, parikṣal elā
 pēs awḍaw†

How will you pass your exams if you
 don't study?

0aḍawaka pōθē, adukku 0untāw-ā†

If you don't study are you going to live
 by begging?

nannu nammaka pōθē, pō†

If you don't believe me, get out.

āyana nammiθē enḍa, nammaka pōθē
 enḍa.

It doesn't matter whether he believes it
 or not.

nēn ī pan jēyaka pōθē, dabb iwwaru.

If I don't do this work they won't pay me.

kāmanḍu

boss; master

man' anḍaru sāyan jēyaka pōθē,
 kāmanḍu kōp'-padθādu.

If we don't all help the boss will get
 angry.

cīti-mukka

letter; note (cīti 'letter' +
 mukka 'piece')

nēnu wāṇṇi 0ūdaka pōθē, oka cīti-
 mukka rāsi pampisḍānu.

If I don't see him I'll send him a
 note.

kaṣṭa-badaka pōθē, pani kāḍu.

You won't get results if you don't take
 some pains.

mīr ālasyangā rāka pōθē, nātyam
 moḍat-ninci 0ūd' oḍcu.

If you don't come late you can see the
 drama from the beginning.

uḍayinc-

arise; leave (slang)

mī 0ammudu 0onḍaragā 0irigi rāka
 pōθē, nēn uḍayisḍānu.

If your younger brother doesn't return
 soon, I'll leave.

ikkada neyyi waddinḍaka pōθē, ink' 0
 cōtiki pōḍānu.

If they don't serve ghee here I'll go
 somewhere else.

mīku nimma-rasam iṣṭan gāka pōθē,
 mar ēn 0āguḍāru.

If you don't like lime juice, what will you
 drink instead?

mīr anḍā nawwaka pōθē, 0elugulō
 mātlādḍām.

If you won't all laugh, I'll talk in
 Telugu.

amerikālō wakkalu ḍorakka pōṭē,
 ēmiti cēyatam.
 mīr uṭṭaran rāyaka pōṭē, mīr iḱkad
 unn' att aṭaniki ṭelēḍu.
 ṭelēka pōṭē, ṭelēḍu.
 warṣālu kurawaka pōṭē, pantalu pād
 awṭay.
 nīti-saplay lēka pōṭē, karuw
 oṣuṇḍi.
 mātlādṭē, sariggā mātlādāli. lēka
 pōṭē, ūrukōwāli.
 nīk ontlō bāgā lēka pōṭē, mellagā
 nadawāli.
 mīk ontlō bāgā lēka pōṭē, padakalō
 undāli.
 dabbu lēka pōṭē, appu ṭisukon
 undālsinḍi.
 nēn ī pusṭakan ḱaḍiawēnu gāni, aṭa
 lābham lēka pōyinḍi.
 pan jēya lēka, welli pōyādu.
 nēn rāwadāniki wīl lēka pōyinḍi.
 nēn intiki pōwālsinḍi gāni, pō lēka
 pōyānu.
 bandi ālasyangā rāwadam wal'nā,
 stēṣan ḍaggira kalusukō lēka
 pōyāṁ.
 wella lēka pōyān annādu.
 wella lēka pōyān an jeppādu.
 dubb iṣṭān ana lēka pōyādu.
 dubb iwwan ana lēka pōyādu.
 āme ṭonḍaragā nadawaka pōṭē, bandi
 kāṣṭē ṭappi pōṭuṇḍi.
 rikṣā ṭisukōka pōṭē, ālasyam
 awṭuṇḍi.
 kāḍu kāḍ antē, kāka pōṭār-ā†
 nuwwu rahasyan ḍāci ped'dam
 ṭelusukōka pōṭē, ninnu namm'
 ewarū ē mātā cepparu.

koḍawa

mīru ṭelugu nērcukuntē enṭa,
 nērcukōka pōṭē enṭa. ṭelugu
 ḍēṣānik ēn koḍawa-
 bandi anḱaka pōṭē, iw-wēla prayāṇam
 ottiḍē.†
 ḱākalīwādu battal uṭakk-undānē,
 pampincādu.

muginc-

pani mugincak-undā wuḷḷ' oḱḱu.

poda

pol' lēk'-undā pōyinḍi.

† otti; watti 'empty; vain; useless'

What is one to do if they don't have betel
 nut in America?
 If you don't write the letter he won't know
 that you're here.
 If it isn't known, it isn't known.
 If the rains don't come the crops will be
 ruined.
 If there is no water supply there'll be a
 famine.
 If you speak, speak correctly. Otherwise
 you had better keep quiet.
 You should walk slowly if you don't feel
 well.
 If you don't feel well you should stay in
 bed.
 If you didn't have money you should have
 borrowed some.
 Though I read this book, I got no benefit
 from it.
 He went away, unable to do the work.
 It was impossible for me to come.
 I should have gone home, but I was unable
 to.
 Because the train came late we weren't
 able to meet you at the station.

He said he couldn't go.
 He said he couldn't go.
 He couldn't say he'd give money.
 He couldn't refuse to give money.
 If she doesn't walk fast she'll miss her
 train.
 If you don't take a rickshaw, you'll be
 late.
 If you say 'no', it's still 'yes.'
 If you don't know how to keep a secret,
 no one will trust you enough to tell
 you anything.

deficiency; lack

It makes no difference whether you learn
 Telugu or not. The Telugu country
 will get along.
 If I don't catch the train, there won't be
 any travel today.
 The washerman sent back the clothes
 unwashed.

finish; complete (tr.)

Don't go without finishing the work.

trace; appearance

It disappeared without a trace.

muttinčukon-

čutta muttinčukōk-undā elā
 ōāguθāru.
 aθiḍhulu bhōjanan jēyak-undānē,
 lēcāru.
 mīru gōdak kottina mēku-l⁷ -
 alāgē kaḍalak-undā kūrčuntē,
 ī wēla poyyi mīḍa ginn ekkin
 atlē.

touch

How do you smoke without touching the
 cigar?
 The guests got up without eating.
 So that's the way to put the pot on the
 fire today, with you sitting there
 motionless, like a nail in the wall.
 (a wife might scold her husband in
 these words)

2. Negative Non-finite Before Other Verbs and Before ','

The negative non-finite may also be used before other verbs and before non-final pause (marked by ','). It is sometimes doubled before ',', with the same verb root in a positive form as the main verb of the sentence; the special meaning of this locution is illustrated below.

θelēka cēsānu.
 erakka ceppānu.
 inti ḍaggir ēmhā θūcaka, ilā waccānu.

nīl lēka, θōt' anθā pād ay pōyinḍi.

čūṣ ayθēnē, čūdak ayθēnē.

winaka θappaḍu.
 θinaka θinaka, gārel θinnādu.
 θīsukōka θīsukōka, ī kōrsu
 θīsukunnādu.
 čūdaka čūdaka, ī θukku sinimā
 cūdāl-ā†
 wellaka wellaka, aθagār intiki
 wellāḍ alludu.
 ceppaka ceppaka, niḥan jeppāw-rā†
 picci wedhawa-
 rāyaka rāyaka, pusθakāl rāsāru.

I did it without knowing.
 I spoke without knowing.
 I came here, not knowing what to do at
 home.

Without water the whole garden was
 ruined.

What's the difference whether it was
 seen or not?

You must listen.

Of all things to eat, he ate gare cakes.

Of all courses to take, he took this
 one.

Of all things to see you want to see this
 trashy picture!

Of all places to go, the son-in-law went
 to his mother-in-law's house.

Of all things to tell, you went and told
 the truth, you fool!

Of all things you wrote books!

3. Negative non-finite verb is used before the nouns munḍu and pūrwamu 'before'. Before munḍu the negative non-finite may be freely replaced by the perfect adjective participle without any difference in meaning.

nēn ellaka munḍu, mīk ī pusθakam
 isθānu.

θindi θinaka munḍu, cēθulu kadukkō.

hāraθi

pellī-koduku rāka munḍē, hāraθi
 pattin atlu.

nēn ikkadiki rāka pūrwam, patnanlō
 pan jēsēwānni.

I'll give you this book before I go.

Wash your hands before eating.

offering (presented on
 marriage occasion)

It's like setting the camphor plate before
 the groom arrives.

I used to work in the city before coming
 here.

4. Negative Non-finite with Past Non-finite

The negative non-finite (or other negative form) is sometimes combined with an immediately preceding past non-finite whose final vowel is lengthened. In meaning the sequence is negative, but less strongly so than a negative form alone.

Θelisī Θelēk annādu.

He spoke without knowing very well.

pattinčukon-

take to heart

Θelisī Θelēk anna mātalni
pattinčukōtan ṭēniki†

Why take seriously words said without
thorough knowledge?

Translation Exercise

A.

- 1 mīru nīd' lō ninčōka pōṭē, wada-ṭebba ṭagulṭundi. 7
- 2 sāku ceppak-undā, pani mān ēyadāniki wīl lēḍu. 8
- 3 ī pālu kēcī kāk'kaṭ pōṭē, pād ay pōṭāy ēmō. 10
- 4 nawwaka nawwaka, ī kaḍhakē nawwāḍu. 9
- 5 ṭelugu nērcūkōk-undā, indiyā-ninci ṭirigi rā waḍḍ-andi. 3
- 6 pani ārambhincāka munḍu, koncem wiśrāṇṭi ṭīsukontām. 1
- 7 mīru kāran ṭinaka pōṭē, āṇḍhralō ṭālā kaṣtam. 5
- 8 ā ṭād anḍaka munḍu, nēn ṭālā prayaṭnan cēsēnu. 2
- 9 nuwwu jāgarṭagā lēka pōṭē, emukalu wiruguṭay. 4
- 10 eḍḍuni kottaka pōṭē, bandini lāgaḍu. 6

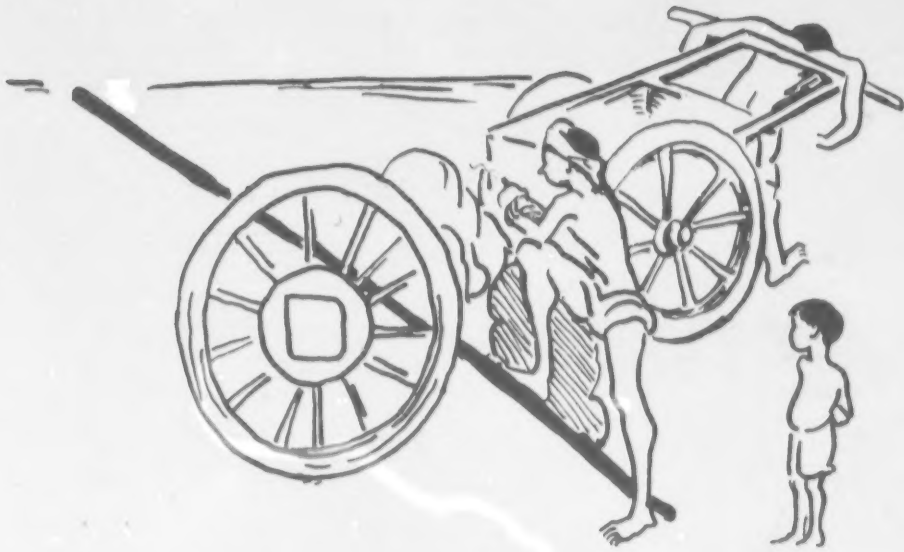
B.

- 1 I'm going to rest a bit before starting work. 6
- 2 I tried many times before I reached the rope. 8
- 3 Don't come back from India without learning Telugu. 5
- 4 If you're not careful, you'll break your bones. 9
- 5 If you don't eat chillies, you'll have difficulty in Andhra. 7
- 6 If you don't beat the bullock, it won't pull the cart. 10
- 7 If you don't stand in the shade, you'll get heat-stroke. 1
- 8 It's impossible to avoid work without inventing some excuse. 2
- 9 Of all things to laugh at, he laughed at this story. 4
- 10 If this milk is not boiled properly, it may spoil. 3

Word List

akka	elder sister		rupee or about 1/2
uḍayinc-	arise; leave (slang)		ounce)
edamu	space; room; interval	kempu	ruby
oppinc-	persuade to agree	koḍawa	deficiency; lack
kamalamu	lotus; (lotus-type) earring	golusu	chain
kānṭi	brilliance; luster; sparkle	canḍrahāramu	necklace
kāmanḍu	master; boss	cinnamu	jewelers' weight
kāsu	jewelers' weight; 'tola'		(= 1/30 of a
	(= weight of one silver		kāsu)

† kāk'ka is for kākaka. In accordance with note 4 we might expect kēcī kāyaka, but speakers prefer either simply sariggā kāyaka or kēcī kāk'ka.



bandi lāgadamu

ಬಂಡಿ ಲಾಗಡಮು

cīti-mukka	letter; note (cīti 'letter' - mukka 'piece')	pellīduwādu	male of marriageable age (pellīdu 'marriageable' + -wādu)
cēṭa-kūli	'making charge' (charge for labor as distinct from charge for material)	pēta	string; strand
ḥāl-	be en 'a; suffice	poda	trace; appearance
jaṭa	pair	pōṭa	pouring
ṭandri	father	pracēkamu;	private; special;
ṭalli	mother	praṭyēkamu	separate
ṭāṭa	grandfather	bābu	father
ṭukku	rubbish; worthless	marāḍalu	spouse's younger sister; younger brother's wife
-ṭōdu	together with	marāḍi	husband's younger brother
nagalu	jewelry	mād-	be distressed; be famished; be burnt
nadi	middle	māmma	grandmother
namōṇā	pattern; form	miriyamu	black pepper
nāyana	father	muginc-	finish; complete (tr.)
niluwu	standing	muduḥukon-	bend one's own limbs
nuggu	bit; fragment	muttinḥukon-	touch
pakk'-emuka	rib (pakka 'side' + emuka 'bone')	merupu-	chilli; red pepper (miriyamu 'black pepper' - kāya 'unripe')
pattinḥukon-	take to heart	kāya;	
pay-sam-	marriage outside the	mirapa-	
banḍhamu	family (pay 'upper; outer' + sambanḍhamu 'marriage alliance')	kāya	
puṣyarāgamu	topaz	mēn'-aṭṭa	paternal aunt
		mēna-māma	maternal uncle
		rawwa	diamond
		wada-ḍebba	heat stroke (wada 'heat' - ḍebba 'blow; stroke')

waddānamu	gold belt
waḍine;	spouse's sister (elder)
waḍina	
wākabu	inquiry

hawḍā	'howdah' (enclosed seat on elephant)
hāraṭi	offering (presented on marriage occasion)
hōḍā	position; status

Lesson XXV

The Verb: Negative Imperative

CONVERSATIONS:

- A. anθa θonḍaragā nadaw-wāku. kinḍa-badθāw sumāḥ
kinḍa-padiθēn ēn-
ēmhī lēḍu kāl iruguθunḍi. Don't walk so fast. You'll fall.
So what if I fall?
So nothing. You'll just break a leg.
- B. atu waypu cūdāku. bhaya-padθāw.
ēm unḍi bhaya-pet'tāniki-
cī. adagāku. Don't look there. You'll be scared.
What is there to frighten me?
Tsk. Don't ask.
- C. ī nīru manciḍi gāḍu. cālā muriggā
unḍi. This water is no good. It's very dirty.
bhaya-padak-andi. mā intlō kāci
gāni, θāgam. Don't be afraid. In our house we don't
drink water unless it's been boiled.
- D. θiraga-wāku don't turn; don't roam
about
upaḍēsamu lecture; instruction
idli (kind of rice cake)
sāmbāru 'sambar'
wāgu- (wāg-) prattle
- parikṣal ḍaggarak osθ unnay. ūrikē
gālīki θiraga-wāku. Exam time is coming. Don't just loaf
about.
nāku θelusu. nī pan nuww cūsukō. I know it. You look after your own af-
fairs. Don't give me lectures.
kāḍ-ōy. nī manci kōsamē cepθā. No. It was just said for your own good.
rāṭri ekkūwa sēpu mēlukōku. tī Don't burn the mid-night oil too much.
gūdā θāga-wāku. And don't drink tea.
ayθē, nuww idli sāmbāru gūdā θina-
wāku. ūriḥ-ō wāga-wāku. nāk ēḍi Then don't you eat idli and sambar. Don't
talk foolishness. I know what's good
manciḍ-ō nāku θelusu. for me.
- E. ā cōtlō kūrēḍak-andi. akkada kūrēunn
āyana kāffī kōsam plāṭform mīḍiki
wellāḍu. Don't sit in that place. The man sitting
there just went onto the platform for
coffee.
ayθē, ā pakka sītlo kūrēuntān le'ndi. Then I'll take the seat next to it.
- F. nāku cālā pan unḍi. ī pusθakāl
annī cāḍawālī. I have a lot of work. I have to read all
these books.

ekkuwagā čačawaku. ārōgyam cedi
pōθunči.

Don't study too hard. Your health will
suffer.

G.

amerikālō wakkalu čorakka pōθē,
ēmiti cēyatam†
čigulu pada-wāku. wakkal čorakka
pōθē, wiski čorukuθunči.

What am I to do if they don't have betel
nut in America?
Don't worry. If they don't have betel nut,
they have whisky.

H.

arē rāmu, ekkad unnāw†
wanta-gačilō unrānu.
akkad ēn jēsθ unnāw†
ikkada θintānik ēm-aynā unnač
ēm-ōn ani čūsθ unnānu.
arē, nī θala-pandu bagala† nuww
ippudē-gā bhōn cēsčēw- kančāln
ēmī pad ēyaku.

Hey Ram, where are you?
I'm in the kitchen.
What are you doing there?
I'm looking to see whether there's
something here to eat.
You watch out, or I'll give you a good
licking. You just finished eating.
Don't drop any of the plates.

I.

ēm-andi. ontlō bāgā lēč-ā†
ēmī kulāsāgā lēču.
ontlō bāgā lēka pōθē, anθa penčalādē
lēwāku. kā-wal'sin anθa sēpu
padukōnči.

Hello. Aren't you feeling well?
Not very.
If you don't feel well, don't get up so
early in the morning. Stay in bed as
long as you like.

J.

nāku māmsam antē, gittaču.
alāg ayθē, ā hōtalki pō-wāku. akkada
māmsam ondučāru.

I don't like meat.
In that case don't go to that hotel. They
cook meat there.

K.

godawa

difficulty; trouble; noise

ūrikē θiraga-wāku. kašta-padi pan
cēyāli.
ī godaw anθā nīk enčuku† alā ceppa-
wāku.
ūrikē cepθ unnānu. ēmhī anukō-
wāku.

Don't just loaf around. You have to get
down to work.
Why this worry on your part? Don't talk
like that.
I was just talking idly. Don't take it
seriously.

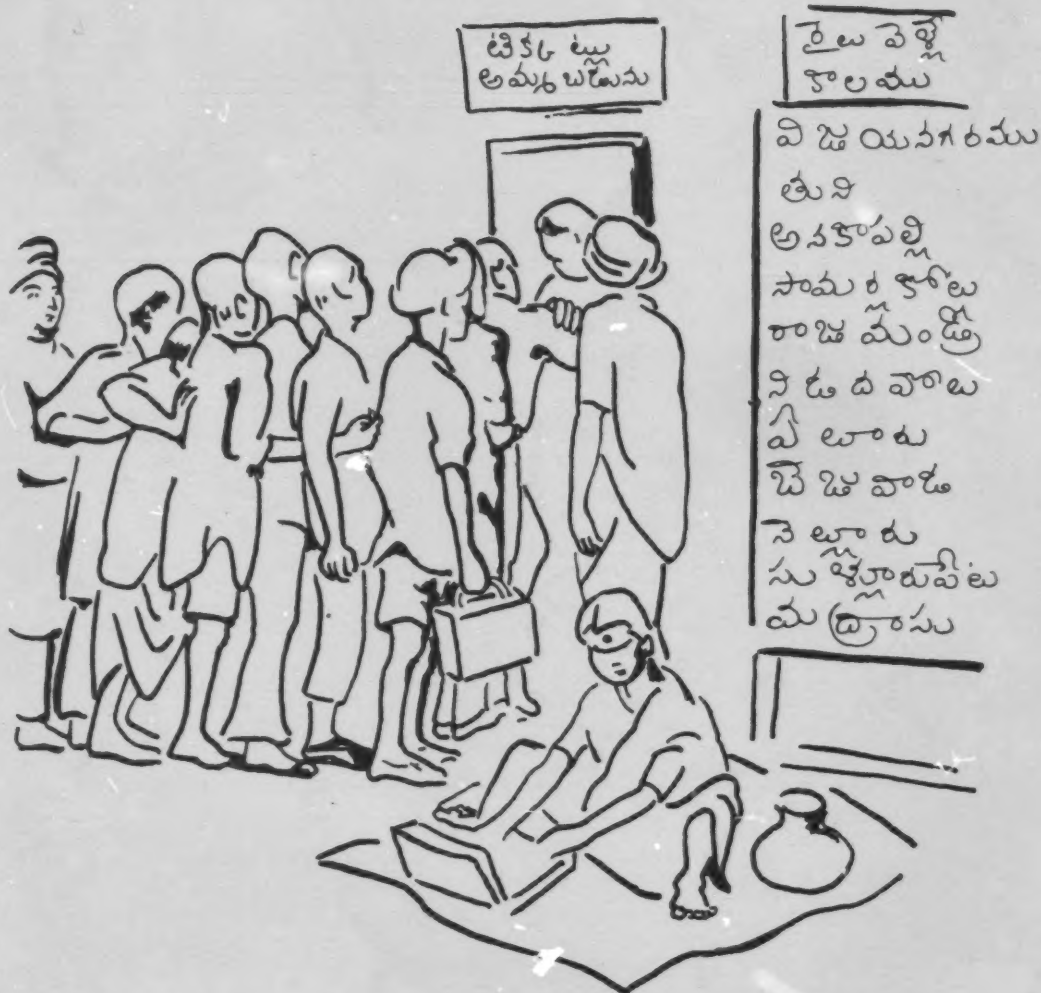
L.

janamu
kitakitlu
bōledu

people
'in confusion'
bowlful (bōle 'bowl' +
ēdu 'to the measure of')

guntūru-bandiki tikatl ekkad
ammuθāru.
ikkannē- ī kitiki čaggara.
janam kitakitl ādθ unnāru. elā
kontām†
θončar ēm unči† ī warsalō ninčōndi.
bandik inkā taym unčē†
bōled anθa taym unči. θončara padak-
andi.

Where do they sell tickets for the train
to Guntur?
Right here. At this window.
It's terribly crowded. How are we to buy
them?
What's the hurry. Stand in this line.
Is there still time to get the train?
There's all the time in the world. Don't
rush.



Grammar Notes and Drill

The negative imperative exists in a number of slightly different forms. The particular form you may hear in part is a matter of local dialect, and in part is simply one of free choice among equally acceptable forms. The basic form is the suffix -ku, which is added to a stem identical with the infinitive or one which differs from the infinitive in having final lengthened ā. Sometimes the suffix -ku is added, not to the stem of the verb which is most meaningful in the sentence, but to the verb పో with variants bō- bā- wā- mō- (some speakers object to mō- as substandard) used as an auxiliary following an infinitive. Thus, 'don't go' may be

wellaku
wellāku

wellā-bōku
wellā-wāku

(wellā-bāku)
(wellā-mōku)

These expressions are all informal. Their formal equivalents are made by adding -andi.

All these negative imperative expressions may be freely replaced by the infinitive-waḍḍu. (See Lesson XVIII, grammar note 2e.)

wādik ēn sahāyan jēyaku.

khūni

ṭelugunu khūni-cēyāku.

klāsulō pātan farigēt appudu,
godawa cēyak-andi.

gillukon-

klāslō kūrēuni, gōllu gillukōku.

kalus- (kalis-, kalaw-)

ceddawāllallō pōy kalaw-wāku.

wāllan pilaw-wāku.

iw-wāḷaki tī-pārtiki mī snēhiṭulni
pilaw-wāku. wāllu uṭṭha
pōkiriwāllu.

rōddu maḍhyagā nadaw-wāku. kudi
waypē nadūt amerikālō edam
waypu nadawaku.

wād-

indiyālō unn' appudu, edan cēṭiṭō
annan ṭinak-andi. eppudū kudi
ceyyē wādandi.

ḍōsa-kāya

cēḍ ḍōsa-kāy'lu ṭina-wāku.

indiyālō kārapu wasṭuwul ekkuwagā
ṭisukōk-andi.

alā ceppaku.

peḷḷik eḷḷēt appudu, ṭumma-bōku.

nēn jeppina māta marawaku.

nēn jeppina māta marci pō-wāku.

parikṣak eḷṭu, kalam marci-pōku.

iw-wāḷa mārketik eḷḷi, kūral cewadam
marci pōk-andi.

wadi

iruku bafārḷō kāru wadigā pōn

iw'-wāku.

bāgā gump unna cōta ṭisuk eḷḷi, kār
āpa-wāku.

raylu kaḍilēt appudu, umm ēyak-andi.

wisur- (wisir-, wisar-)

naluguru nadicē rōddu mīṭa, arati-
kāya ṭokkulu wisir ēyak-andi.

kappullō cēṭulu kadakk-andi.

pallet-ūru

Don't give him any help.

murder

Don't murder Telugu.

Don't make noise when a lesson is going
on in the classroom.

pare; pluck

Don't fix your nails in class.

meet; join

Don't get mixed up in bad company.

Don't call them.

Don't invite your friends to the tea party
for today. They're a bunch of
mischievous rascals.

Don't walk in the middle of the street.

Walk on the right. In America don't
walk on the left.

use

When you're in India, don't eat with the
left hand. Always use the right
hand.

cucumber

Don't eat bitter cucumbers.

In India don't eat too many hot peppers.

Don't talk like that.

Don't sneeze on the way to a wedding.

Don't forget what I said.

Don't forget what I said.

When going to the exam, don't forget
your pen.

Don't forget to go to the market and get
vegetables.

speed

Don't drive too fast in a narrow market
place.

Don't stop your car where there is too
much of a crowd.

Don't spit while the train is moving.

throw; discard

Don't throw banana skins on the road
where people walk.

Don't wash your hands in the cups.

village (palle 'village' +
ūru 'village')

sūtū bātū

pallet-ū.iki wellin appudu, sūtū bātū
wēsukoni wellak-andi.
pani-manisiθō ingliṣ mātlādak-andi.
dāci pettakū. unna sangac ceppu.
ūrikē parigeθθi, pada-wāku.
endā-kālanlō čali-dusθulu wēsukon
θirakk-andi.†
alā kūrčō-wāku.
wādu pan cēyaka pōθē, wādiki
čammidi gūdā iwwaku†
ā maniṣi cepθē, winak-andi.
wākitlō muggu cerapaku.††
iṣṭan lēka pōθē, θina-wāku.
θelugu nērčukōk-undā, indiyā-ninci
θirigi rāk-andi.

(Western) suit and boots

When going into a village, don't go wearing
western clothes.
Don't talk with the servant in English.
Don't hide it. Tell the truth.
Don't just run around and fall down.
In summer don't go around in winter
clothing.
Don't sit like that.
If he doesn't work, don't give him a cent.

If that man says it, don't listen.
Don't spoil the muggu in the courtyard.
Don't eat it if you don't like it.
Don't come back from India without
learning Telugu.

Translation Exercise

A.

- 1 wāṇṇi paṣi manṣilō, ē-rā ani, pilaw-wāku. 3
- 2 wād ī baruw-ayna pette kūda hōtallōki θīruk eḷθēnē gāni, ink' ēmī iwwak-andi. 8
- 3 kālḷ ūpa-wāku. 9
- 4 nēn ceppēṣi winak-andi. 7
- 5 alānti māt'lu nērčukō-wāku. 6
- 6 warsan kurisθē, godugu θīruk eḷḷadam marci pōk-andi. 10
- 7 ontlō bāgā lēka pōθē, anṭa penṭalādē lēwāku. 2
- 8 man' iṣṭari maṭhya māta, mūdōwādiki ceppak-andi. 1
- 9 jariginṭ ewarikī ceppaku. 4
- 10 gaṣilo čaligā untē, kitikīlu θeraw-wāku. 5

B.

- 1 Don't relate our conversation to anyone else. 8
- 2 If you don't feel well, don't get up so early in the morning. 7
- 3 Don't call 'Hey, you' to him when there are other people about. 1
- 4 Don't tell anyone what happened. 9
- 5 If it's chilly in the room, don't open the windows. 10
- 6 Don't learn words like that. 5
- 7 Don't listen to what I say. 4
- 8 Don't give him anything extra unless he also takes this heavy box into the hotel. 2
- 9 Don't jiggle your legs. 3
- 10 If it rains, don't forget to take an umbrella. 6

† θirakku = θiraga + -ku. †† cerupu- (cerip-, cerap-) 'spoil; ruin (tr.)'

Word List

idli	'idli' (kind of rice cake)	pallet-ūru	small village
upaḍēṣamu	instruction; lecture	bōledu	bowlful (bōle 'bowl' +
kalus-	meet; join		-ēdu 'to the measure')
(kalis-,		wadi	speed
kalaw-)		wāgu- (wāg-)	prattle
kitakitlu	in confusion	wād-	use
khūni	murder	wisur-	throw; discard
gillukon-	pare; pluck	(wisir-,	
godawa	difficulty; trouble; noise	wisar-)	
janamu	people	sāmbāru	(kind of vegetable dish)
ḍōsa-kāya	cucumber	sūtū būṭū	(Western) suit and boots

Lesson XXVI

The Verb: Negative Adjective Participle

CONVERSATIONS:

A. rāni

rāiku űelugu űelus-ā†
koncen űelusu. an᱑a bāgā űelē᱑u.
mīru ēālā bāgā mātād᱑ unnārē-
ēmō le'ndi. occī rān űelugu.
lē᱑ -andi. mīru bāgā mātād᱑
unnāru.

B.

arē rik᱑ā.
bāb bābu. randi. ekkandi.
agrahāram pōwāl-rā. ēn
᱑isukontāw.
mīku űelēn᱑ ēm un᱑ī, māmūlē-
en᱑' -ōy māmūlu. ᱑on᱑aragā pōwāl
jeppu.
en᱑'ō mī i᱑tam occin an᱑' iwwandi.
pāwal is᱑ānu. os᱑āw-ā†
gitta᱑u bābu. ink' oka bandi
jūsukōndi.
sarē. ay᱑ anālu.
ār anāl is᱑ē, os᱑ā.
sarē, undu† nērugā agra᱑āran
᱑īsuku pō.

C.

wenkat-rāwgār inti ᱑aggar unnār-ā†
lēr-andi. ekkadakō ē᱑᱑o pani mī᱑a
wellāru.
᱑irig eppud os᱑ār-ō űelus-ā†
űelē᱑-andi. sāyinkālam waraku rār
anukontānu.
ay᱑ē, wār occina wentanē, prakā᱑a-
rāwgār ē᱑᱑o mukhyam-ayna
wi᱑ayānni gurinci pilicār ani
cep᱑ār-ā, ᱑ay' cēsi.
alāgēn-andi. cep᱑ānu.
marci pōk-andi sumā. mari mari
mukhyam.
lē᱑-andi. ᱑appani sariggā cep᱑ānu,
wār rāgānē.

which doesn't come

Do you know Telugu?
I know a little. Not too much.
Why, you're talking it very well.
I'm afraid it's pretty poor Telugu.
Not at all. You're doing very
well.

Hey rickshaw.
Sir. Come on, get in.
I want to go to the Agraharam. How
much will you take?
Oh, you know, the usual price.
How much is the usual? Tell me, I'm
in a hurry.
Give me whatever you wish, sir.
I'll give you four annas. Will you go?
That won't do, sir. Find yourself
another rickshaw.
All right. Five annas.
If you give me six annas, I'll go.
All right, let it be that. Now take me
straight to the Agraharam.

Is Mr. Venkata Rao at home?
He isn't, sir. He's gone somewhere on
some business.
Do you know when he'll be back?
I don't know, sir. I don't think he'll be
back until evening.
In that case will you tell him, as soon as
he comes in, that Mr. Prakasa Rao
called about some important
matter.
Yes sir. I'll tell him.
Don't forget. It's very important.
No sir. I'll tell him without fail as soon
as he comes in.



రకరకాల తల అలంకారములు

rakarakāla thala alankāramulu

D.

ikkada ñigu†

ikkada ñigāl an ekkad rās unñi†

nī mukam mīra rās unñi.

ñusukō† nā mukam mīra rāsinñi
lēñi ñūpisōām.

Get off here.

Where is it written that I have to get off
here?

It's written on your face.

You watch out. I'll show you whether it's
written on my face or not.

Grammar Notes and Drill

1. Formation of Negative Adjective Participle

The negative adjective participle may be described as consisting of a verb root + -a- + -ni-. The element -a-, which may be regarded as the same affix found in the future negative tense, is likewise absent from the negative adjective participles of rā- 'come', pō- 'go' and kā- 'become'. Since the form of the root used is the same as that found in the infinitive, this form is also equivalent to the infinitive + -ni-.

śūdani sangaθulu nammadam elā†

How can one believe things that one doesn't see?

θelēni mātalū dikṣanarilō śūsukō.

Look up the words you don't know in the dictionary.

nāku sahinčani kūralu mā abbāyki sahiṣṭay.

The curries that don't agree with me agree with my son.

rucinc-

be tasty

nāku rucinčani annam bedθē,
elā θinēṭi†

How am I to eat food I don't like?

alankāramu

ornament

undan intik enṭuk inṭa alankāram†

Why so much decoration for a house you won't live in?

kāyani nīru θāk'ku.

Don't drink unboiled water.

pandani kāya θinaku.

Don't eat unripened fruit.

mūrkhudu

obstinate fellow

θeliwi-θakkuwa

fool (θeliwi 'intelligence'
+ θakkuwa 'deficiency')

nammaniwādu mūrkhudu, nammina-
wādu θeliwi-θakkuwa.

One who doesn't believe is an obstinate fellow, one who does is a fool.

mīku θelēṇṭ ēm unṭi†

What is there that you don't know?

ceppani māta gūdā ceppān antādu.

The fellow says that he said what he didn't say.

śās- (śāc-, śāc'-)

stretch out

anṭani mrānuku,† arrulu†† śācin
attu.

It's like people stretching their necks to a tree-limb that is out of reach.

kōsukkon-

cut one's own

wina badani mātala kōsam, cewi
gōsukkunn attu.

It's like cutting off one's ear for words that can't be heard.

mī intiki θālam wēyan att unṭē--

It looks as if you didn't lock up your house.

praṣa

people

θelugu rāntwādu, p. aṣallō θiragatam
kaṣtam.

It's difficult for someone who doesn't know Telugu to live among the people.

† mrānu 'tree' is a literary word not ordinarily used in conversation. The usual word is cettu.

†† arru is ironic. The usual word for neck is meda. arru refers to the neck of an animal.

iḍi māmūlugā ṣorakani puṣṭakam.

unnawādu, unnawādikē pedṭādu.

lēniwādu, unnawādikē pedṭādu.

sampaḍa

lēni sampaḍa kōsam, ēdc ēn lābham†

utti

swargamu

egur- (egir-, egar-)

uttik ekka lēniwādu swargānik egirin
attu.

wād ana rāni māt'l annī annādu.

wādu pan jēyan appud ēn jēsṭ untādu†

nēn ṣaḍuwuṭṭi undan appudu, prayāṇan
jēsṭ untān le'ndi.

abbāy skūliki wellan appudu, ibbanṭi
kaluguṭṭunṭi.

nēn lēn appudu, ewar-aynā wacci
wellāṛ-ā†

This is a book that is not ordinarily
available.

One who has gives to one who has; one
who hasn't also gives to one who has.

wealth

No use weeping for riches you don't
possess.

network; sling in which
cooking utensils are
stored, as in western
cupboard

heaven

fly; jump up

It's like one who can't reach the cupboard
trying to reach heaven.

He said all the things he shouldn't have.

What does he do when he doesn't work?

When I'm not studying I'll be travelling.

When the boy doesn't go to school there's
trouble.

Did anyone come while I was out?

2. Negative Adjective Participle + -ḍi

The negative adjective participle† + -ḍi is used in a sense very similar to the negative non-finite + undā combination (see Lesson XXIV, p. 259). Very often the emphatic -ē is added.

nuwwu ceppanṭi, nāk elā ṭelusṭunṭi†

wād rānṭi, nēn ēn jepṭānu†

pan jēyanṭi, dabb elā osṭunṭi†

iḍi lēnṭi, nāk āgaḍu.

bass āganḍē, ṣig' gūdaḍu.

madrās eḷlanḍē, ā ūr elā unḍ-ō
elā cepṭānu†

kappukon-

ḍuppati kappukōnḍē, ṣali āgaḍu.

gaḍumu- (gaḍim-,
gaḍam-)

pillalu gaḍamanḍē, ḍūrangā
wellaru.

adaganḍē, ammā pettaḍu.

gunfukon-

ā pani-maṇiṣi gunfukōnḍē, pan
jēyaḍu.

How will I know unless you tell me?

What will I say until he comes?

How does one get money unless one works?

I can't get along without this.

You mustn't get down until the bus stops.

How can I say anything about Madras
without going there?

cover oneself with

The cold is unbearable without a blanket
to cover oneself.

scold; threaten

Unless you threaten the children, they
won't go away.

Unless she's asked, even a mother won't
give.

struggle; writhe; move
under compulsion

The servant won't do work without
grumbling.

† The final -i is regularly elided in this position.

koṣur- (kosir-, kosar-)

bargain; demand something more than agreed upon

āwide kosaranōē, kūra kon'ōu.

Unless she gets something extra for nothing, she won't buy vegetables.

cēṭulu kadukkōnḍi, annam elā
ṭintānu†

How can I eat without washing my hands?

guccu- (gucc-, gucc-)
ūd-prick; thread; string
fall; become loose

puwwulu guccānōē, ūdi pōṭay.

Unless they're threaded, the flowers will get lost.

3. Non-finite Verb (+ lengthening of final vowel) + Negative Adjectival Participle or Negative Non-finite

The negative adjective participle, and the negative non-finite as well, are used in a construction with the positive non-finite form with lengthened final vowel.
(This construction has already been encountered in Lesson XXIV.)

iṭi winī win'ni māta.

It may be so.

cūsi cū'n att undu.

Don't pay attention.

ṭelisin attu gāk-undā, ṭelēn attu
gāk-undā annādu.

He spoke non-committally.

ṭelisi ṭelēni maniṣiṭō ēn
mātlādṭāru.

What do you say to a man who doesn't know very much?

ṭinī ṭin'n attugā unḍi.

She ate, but it seems as though she hadn't.

cāḍiwī cāḍawan attugā unḍi.

I studied, but I could do more.

wādu cāḍiwī cāḍawan attugā unnādu.

He doesn't seem to have studied.

biyyam udikī udakan attugā unḍi.

The rice is not well cooked.

Translation Exercise

A.

- 1 raylu rān anṭa waraku, stēṣanlō pusṭakan cāḍuwukō wāccu. 6
- 2 ī samasyaku samāḍhānam ḍorakan anṭa waraku, pani cēya lēnu. 1
- 3 ā pālu kācī kāyan att unnay. 3
- 4 ā battalu wādan att unnay. 7
- 5 nēn niḍḍara pōnōē unda lēnu. 10
- 6 āyana kāḍ ananōē, ēḍi oppukōru. 4
- 7 cīkati padan anṭa waraku, pani bāgā cēy' occu. 2
- 8 mīru ṭelugu mātlāddam prayaṭnan cēyanōē, rāḍu. 8
- 9 ingliṣnu khūni-cēyanōē gāni, unda lēnu. 9
- 10 cākali battal uṭakanōē, intiki rādu. 5

B.

- 1 I can't do the work until a solution to this problem is found. 2
- 2 We can work well until it gets dark. 7
- 3 That milk doesn't seem quite boiled. 3
- 4 He won't agree to anything, unless he first says 'no.' 6
- 5 The washerman won't come to the house unless he's washed the clothes. 10
- 6 We can read a book in the station until the train comes. 1

- 7 Those clothes seem to be unused. 4
 8 Unless you try to talk Telugu, you won't learn it. 8
 9 I can't help murdering English. 9
 10 I can't keep from falling asleep. 5

Word List

arru	neck (of an animal)	gunjukon-	struggle; writhe; move
alankāramu	ornament		under compulsion
ūd-	fall; become loose	ċās-	stretch out (tr.)
egur-(egir-,	fly; jump up	(ċāc-)	
egar-)		ċeliwi-	fool (ċeliwi 'intelligence' -
kappukon-	cover oneself with	ċakkuwa	ċakkuwa 'deficiency')
kosur-	bargain; demand some-	prafa	people
(kosir-,	thing more than	mūrkhudu	obstinate fellow
kosar-)	agreed upon	mrānu	tree (rarely used;
kōsukon-	cut one's own		literary)
gaḍumu-	scold; threaten	rucinc-	be tasty
(gaḍim-,		sampaḍa	wealth
gaḍam-)		swargamu	heaven



తలపాగ

ṭalapāga



చెవి పొగులు

cewi pōgulu

Lesson XXVII

The Verb: Concessive

CONVERSATIONS:

A.

ēm-andi. nēn agrahāram pōwāli. etu
wayp pōṭē, ḍaggara-
ikkaṇ-ṇinci ḍaggara ḍōw' ēḍi lēḍu.
rayl-pattāl ḍāti, kalektar āfislō
gundā bōṭē, koncen ḍaggara.

mari rikṣālō pōṭē, etu wayp pōwāli†
etu pōyinā, okatē ḍūram. elāg-aynā,
rikṣā ṭisukōdamē manciḍi.

rikṣāl ekkada ḍorukuṭay†
ī paḍhnālugō adda rōḍḍu mūla,†
māmūlugā rikṣāl untay. saykal-
rikṣā ṭisukōndi. ṭonḍaragā pō
waḍḍu. agrahāram antē, wādē
ṭisuku pōṭādu.
manciḍ-andi. selaw.

B.

ā pill' ewaru†
mā māṣṭāri kūṭaru.
ō, peḍḍa rambha.
anḍangā lēka pōyinā, manci pilla.

C.

ḍimpu- (ḍimp-)
pattu

ekastrā

iḍi rājā-hōṭalu. ikkada ḍimpam
antār-ā†
awnu. nā sāmānu hōṭallōki ṭisuk
ellu.
alāgē. annī lōpaliki ṭisuk eḷḷadāniki,
mari koncen dabb awṭunḍi.
ēmiti. ḍīnik anṭatiki, ēd anālak
oppukunnāwu gaḍ-ā, munḍu.
awn le'ndi. sāmān anṭā mōyatānik
ewar oppukunnāru† mīku ḍālā
sāmān unḍi.
rendu pettelu, oka butta, ḍāla
sāmān-ā†
awn-andi. ī pettelu ḍālā baruwu.

Say there. I have to get to the Agraharam.

Which way is the closest?

There's no short cut from here. If you
cross the railroad tracks and go through
the collector's office grounds you'll
be close.

Which way should I go if I take a rickshaw?

Whichever way you go it'll be the same
distance. Still it's better to go by
rickshaw.

Where can you get rickshaws?

There are ordinary rickshaws at the corner
of 14th Street. Take a bicycle rickshaw.

It can go faster. If you just say
'Agraharam', the driver will take you
right there.

Good. So long.

Who is that girl?

That's my teacher's daughter.

Oh, she's some beauty. (ironical)

Even if she's not beautiful, she's very nice.

put down; unload
(sentence suffix of in-
determinate meaning)
extra

This is the Rajah Hotel. Do you want me
to put you down here?

Yes. Take my luggage into the hotel.

Yes. But it'll cost something extra to
take all that stuff inside.

What's that? You agreed to all this for
seven annas, didn't you?

Yes, but who agreed to carry all the
luggage? You have a lot of stuff.

Two boxes and a basket are a lot of
luggage?

Yes sir. These boxes are very heavy.

† mūla 'corner'



విశాఖ పట్టణములో
ఒక దొంగ

wiśākhapattanaṃmulō oka wiṭṭi

ayθē, nēnu cēy ēsθān pattu.
mīru cēy ēsinā gāni, nāk ekastrā
kūl iwwālsinṭē.
sarē lē. θīsuk eḷḷu.

All right, I'll give you a hand.
Even if you help you'll still have to pay
me something extra.
All right. Carry them in.

D.

θāwu
peθθanamu
nadumu
akkassu
pōsukon-

place
authority
waist
anger
pour out

mana ṭēśanlō, kurrāḷḷaki, enṭulōnū
θāwu lēṟu.
enṭuk ani alāgā†
enṭuk antē, ekkada jūsinā, musalāḷḷa
peθθanam. man' -lāntiwāḷḷani ḥasθē,
payki rān iwwaru.

There's no place in our country for the
young people.

Why so?

Because wherever you look the old folks
are running things. They won't let
people like us get ahead, no matter
what.

mari nī-lātiwāḷḷu, munṭuk occi, nadun
gattukoni, ēṭ-aynā cēya gūdaṟu†
nēn-ā† nēn cēya galiginṭ ēm unṭi† nā
akkassu weḷḷa bōsukōwadan-kantē,
mar ēn lēṟu.

But can't people like you go ahead and
roll up your sleeves and do something?
I? What can I do except blow off
steam?

alāg ayθē, nalguru nadawan cōtik
elli, θapas cēy.

In that case, you'd better go off by your-
self and think things over quietly.

E.

bīyēlō čaḍuwukonā, lekkal annī
marci pōyānu.
nīk ok' appuḷ lekkal † occāy
ganakanā†

Even though I've studied up to the B.A.,
I've forgotten all my mathematics.
As though you ever knew any
mathematics!

Grammar Notes and Drill

1. Formation of Concessive

A verb form which may generally be rendered in English by a clause beginning 'although . . . ' is identical with the past adjective participle except that its final vowel is lengthened. This concessive form is regularly followed by a non-final pause.

čali-kālam occinā, endalu θagga
lēḍu.

Although winter has come, the sun is still
hot.

ēḷlu mīḍak occinā, kurrādiki θeliwi
rā lēḍu.

Though he's gotten on in years, the boy
hasn't acquired any sense.

tupānu

storm

tupānu waccinā, badi untunḍi.

Even if there's a storm, there will be
school.

θeluguwāḷḷ amerikā wellinā,
θelugulōnē mātlādθāru.

Even though Telugus go to America, they
talk in Telugu.

āyana wellaka pōyinā, nēn eḷḷānu.

Even if he doesn't go, I'm going.

māmidi-pandu cinnaḍ aynā, θiyyaḍē.

Though the mango is small, it's sweet.

cārḷō kāram ekkuw aynā, manci
rucigā unḍi.

Though the soup is very spicy, it's very
tasty.

gurran guddiḍ aynā, ḍān āku θakkuwa
lēḍu.

Though the horse is blind, it doesn't eat
any the less.

parāyi

another; strange; foreign

parāy ḍēsāpuwād aynā, āyana kallu
ḥāgadu.

Though he's a foreigner, he doesn't drink
toddy.

wādu kallu ḍāginā, maḥḥ akkaḍu.

Though he drinks toddy, he doesn't get
drunk.

cāru

'pepper water' (kind of
very spicy soup)

cāru wēdigā unnā, θīsukōwadam
ḷalubuku manciḍi.

Though the soup is hot, it's good for a
cold.

θeliwi-θēta

intellectual capacity;
intellectual brilliance
(θeliwi 'intelligence'
+ θēta 'clearness;
brightness')

kālējīlō cērinā, abbāy θeliwi-θēt'l
atlāgē unnay.

Though the boy has entered college, his
capacity to learn is as it was.

† for ok' appuḍu lekkal

nuwwu mellagā mātlāṇṇā, nāk
arōhan gāḍu.
āyana ṭelugulō mātlāṇṇā, arawan-lāgē
untunḍi.
buraḍalō puttinā, kamalam kamalamē.

poḍḍun enimiḍintiki moḍalu-bettinā,
inkā pani kā lēḍu.

lōpamu

anθā ṭelisinā, ēḍō lōpam untunḍi.

wādiki, aḍē panigā ṭinnā, inkā
ākalē.

muḍḍu

anḍam-ayna ādaḍ ēdcinā, muḍḍē.

wādiki manci salahā ceppa bōyinā,
nōr muyyam antādu.

Even though you talk slowly, I don't
understand.

Though he talks in 'Telugu, it sounds
like Tamil.

Though it is born in the mud, a lotus is
a lotus.

Though it was begun at eight in the
morning, the work isn't done yet.

defect; fault

Though one knows everything, there will
still be some defect.

Though he keeps on eating he's still
hungry.

darling; dear;
charming; kiss

Even though a pretty woman is crying,
she's charming.

Even if you're going to give him some
good advice, he'll tell you to shut up.



తామర పువ్వు

ṭāmara puwwu

cilumu
 ciḍramu
 antu- (ant-)
 cillum antaka pōyinā, ciḍram
 antuṭunḍi.

gaḍḍe
 ekkis- (ekkinč-, ekkinc-)
 kukka-buḍḍhi

kukkani gaḍḍe mīḍak ekkincinā,
 kukka-buḍḍhi mānaḍu.
 āyana ganta-sēp ālōcincinā, maḷḷi
 pāṭha māt'lē ṭirig ēṣṭ unnādu.

sampangi
 meṭuku
 nūne

minga meṭuku lēka pōyinā,
 mīsālaku māṭram sampangi-
 nūne.†

arati-āku

mullu
 naṣṭamu

arati-āku wacci, mullu mīḍa paddā,
 mullu wacci, arati-āku mīḍa
 paddā, arati-ākkē naṣṭam.
 wāḷḷ abbāy nalup aynā, ammāy
 erratiḍi kāwāli.
 āyan intlō unnā, lēka pōyinā, puṣṭakam
 icci rā†
 cūsinā okatē, cūdaka pōyinā okatē.

nēnu caccinā braṭikinā, āyanak ēmī
 awasaran lēḍu.

metal tarnish; metallic
 taste; money
 fault; defect
 stick to; touch

You won't catch wealth, just disease.

throne
 raise
 animal intelligence
 (kukka 'dog' + buḍḍhi
 'intelligence')

Though you elevate a dog to the throne,
 it won't cease to be a dog.
 Though he thought for an hour, he still
 repeated the same old words.

champak flower
 grain of boiled rice
 oil

There's not a bit to eat, but he has
 champak oil for his moustache.

plaintain leaf (arati
 'plaintain' + āku 'leaf')
 thorn
 damage; loss; injury

Whether the plaintain leaf falls on the
 thorn or the thorn falls on the plaintain
 leaf, it's the plaintain leaf that suffers.
 Although their boy is dark, he wants a
 fair bride.
 Deliver the book whether he's at home or
 not.
 It makes no difference whether it's seen
 or not.
 Whether I live or die, I don't want any
 part of him.

2. ē-; e- and Concessive

If a clause terminating with a concessive contains an interrogative word (a word beginning with ē- or e-), then the corresponding English clause should begin with an appropriate interrogative to which the suffix -ever has been added.

nēn nifan jeppinā, nann ewarū
 nammaru.
 nēn ēn jeppinā, nann ewarū nammaru.
 nēn eppud occinā, nuwvu puṣṭakamē
 cāḍuwuṭāw.
 mīr eppud occinā, nēn intlōnē untān-
 andi.
 wār ēn jeppinā, mēmu wintām.

Although I speak the truth, no one
 believes me.
 Whatever I say, no one believes me.
 Whenever I come, you're reading a book.
 I'll be at home whenever you come.
 Whatever he says, we listen.

† mingu- (ming-) 'swallow'

enni sārļu ceppinā, eppatik appudē
marci pōṭh untāw.
enṭa pan jēsina, occē jīṭam cālā
ṭakkuwa.
nēn enṭa nadicinā, konda ḍūram
awṭunḍi.

cuttūrā
mūgu- (mūg-)

wād ekkadik eḷḷinā, paḍi manḍi
cuttūrā mūguṭāru.
māta manci untē, ekkadik eḷḷinā,
ḍigul lēḍu.

sanḍēhamu

mīr ē sanḍēham kaliginā, plīdargārni
salahā adagandi.

jāṭi
garwamu

ē jāṭi cariṭra cūsina, ēm unnaḍi
garwa-kāraṇam†.
nī kōsam enṭa sēpu kācukunnā,
nuwwu rā lēḍu.

śāwkāru

śāwkārugār enṭa dabbu ḍācinā,
āyana koduk anṭā ṭagal ēsṭādu.
kitikī enṭa ṭericinā, gāl rāwatan lēḍu.

pōrṣans

enṭa sēpu mēlkunnā, pōrṣans
kāwatan lēḍu.

maryāḍa
gawrawinc-

enṭa cāḍuwukunnā, maryāḍa ṭelēka
pōṭē, ewaru gawrawisṭāru†
pillaln anṭa kōp'-pannā. ṭandri kā-
batti, malli ḍaggarak osṭāru.

rekka
rekkaḷu kottukon-

rayṭ enṭa rekkaḷu kottukunnā, panta
panda lēḍu.
mīr elāti ṭelugu mātṭānnā,†
ṭelēniwāḷḷaki bāgānē untunḍi.

No matter how many times I tell you, you
keep forgetting.
No matter how much work he does, the
salary he gets is very little.
No matter how much I walk, the mountain
gets further away.

all around
swarm

Wherever he goes, he's surrounded by
crowds of people.
A ready tongue will get you by anywhere.

doubt

If you have any doubt, consult a lawyer.

community; caste; nation
pride

Whatever country's history one looks at,
is there any reason for pride?
No matter how long I waited for you,
you didn't come.

rich man

No matter how much money the rich man
hides, his son squanders it all.
No matter how much you open the window,
there's no breeze.

study assignment

No matter how one burns the midnight
oil, the study assignment is never
covered.

respect; honor; virtue
respect; honor

No matter how much you study, who will
respect you if you have no virtue?
No matter how angry he gets with the
children, they go to him because he's
their father.

wing
beat one's wings; exert
oneself

No matter how hard the ryot worked the
crops didn't grow.
No matter what kind of Telugu you talk,
it will be all right with people who
don't know it.

† Sometimes one hears mātṭānnā.

3. -aynā

It should be noted that aynā, which is concessive in both form and meaning, differs in one respect from the other concessive verbs: it may follow words which are grammatically related to the main part of the sentence, whereas the other concessives terminate clauses which are grammatically independent of the main part of the sentence.

ittē

just like this

enθawāṇṇ-aynā, ittē patt ēsθādu.

He can get at anyone, no matter how important he is.

mīr eppud-aynā rā waččū.

You may come at any time.

ēm-aynā annam unōā†

Is there any food?

ī pusθakam ekkad-aynā θorukuθunōi.

This book is available anywhere.

mogādu; mogawādu

man; male; husband

mogād elāg-aynā dabbu sampāyin-
čāli.†

A man has to earn money anyway he can.

eppud-aynā mā intiki randi.

Come to my house at any time.

ī pusθakam-aynā čačawa lēw-ā†

Can't you even read this book?

pandina kāy'-aynā θinaku.

Don't even eat ripe fruit.

wālla want' -intlō poyy-aynā lēđu.

In their kitchen there isn't even a hearth.

4. ganuka ; ganaka 'because'; 'therefore'

ganuka, ganaka 'because'; 'therefore', which ordinarily terminates a secondary clause in a sentence, is used with a suffix -nā to terminate a sentence used as an ironic answer to certain kinds of assertion.

θal' -noppigā unōi ganaka, mītinki
rā lēđu.

I didn't go to the meeting because of a headache.

iw-wēla trēnki sītu lēḍ ani ceppādu.
oh' appud unō ani ceppādu ganakanā†He said there's no seat in the train now.
As though he ever said there was.iw-wēla nā meḍadu sariggā pan
jēyatan lēđu.††
ok' appudu cēsindōi ganakanā†My brain isn't working right at the moment.
As though it ever did.

ī sārī mī intiki rā lēka pōyānu.

I wasn't able to come to your house this time.

oh' appud occāwu ganakanā†

As though you've ever come.

ippuṇ nā ḍaggir ēmī dabbu lēđu.
oh' appud unōi ganakanā†I don't have any money now.
As though you ever had.Translation Exercise

- A.
- 1 mīr eppud-aynā at osθē, mā intiki randi. 5
 - 2 wār intlō unnā, lēka pōyinā, ī pusθakam icci rā† 3
 - 3 warśālu pannā kūdā, nīti-saplay bāgā lēđu. 7
 - 4 mīru sariggā mātlānnā, nāk arōhan kā lēđu. 2

† sampāyinc-, a variant of sampāḍinc- 'earn; gain'. †† meḍadu 'brain'

- 5 kamsāli nagala namōnālu cūpincinā, nāk ēmī načēa lēḍu. 8
 6 aḍi peḍḍa pramāḍam aynā, ewarū čani pō lēḍu. 9
 7 nēn uṭṭaran rāyaka pōyinā, aṭanu stēsank occāḍu. 1
 8 čākali battal uṭaka pōyinā, dabb adagadānik occāḍu. 6
 9 mīku ṭelug anṭā arḍhan gāka pōyinā, jāgarṭagā winandi. 4
 10 ī māmidi-paḷḷu kharīḍugā unnā, čālā bāg' unnay. 10

B.

- 1 Although I didn't write, he came to the station. 7
 2 Although you said it correctly, I didn't understand you. 4
 3 Deliver this book whether he's home or not. 2
 4 Even if you don't understand Telugu completely, do listen carefully. 9
 5 If you ever come this way, come to our house. 1
 6 Though the washerman didn't wash the clothes, he came to ask for money. 8
 7 Although it rains, there isn't a good water supply. 3
 8 Although the jeweler showed me jewelry patterns, I didn't like any of them. 5
 9 Though it was a big accident, no one was killed. 6
 10 Although these mangoes are very expensive, they're very good. 10

Word List

akkassu	anger	pattu	(sentence suffix of in-
ittē	just like this		determinate meaning)
ekastrā	extra	parāy	foreign; strange; another
ekḱinc-	raise	peṭṭanam	authority
gaḍḍe	throne	pōṣans	study assignment
garwamu	pride	pōsukon-	pour out
gawrawinc-	honor; respect	buḍḍhi	intelligence
cāru	'pepper-water' (kind of very spicy soup)	maryāḍa	honor; respect; virtue
ciḍramu	fault; defect	muḍḍu	darling; dear; charming; kiss
cilumu	metal tarnish; money	mullu	thorn
jāṭi	caste; people; nation	mūgu- (mūg-)	swarm
čuttūrā	all around	meṭuku	grain of boiled rice
tupānu	storm	mogādu;	man; male; husband
ṭagala wēs-	set afire; burn; spend wastefully	mogawādu	
ṭapassu	penance	moḍalu-bett-	begin
ṭāwu	place	or	
ṭeliwi-	intellectual capacity; in-	modalu-pett-	
ṭēta	tellectual brilliance	rekka	wing
ṭimpu-	put down; unload	rekkaḷu	beat one's wings; exert
(ṭimp-)		kottukon-	oneself
nadumu	middle; waist; loins	lōpamu	defect; fault
naṣṭamu	damage; loss; injury	ṣāwkāru	rich man
nūne	oil	sanḍēhamu	doubt
		sampangi	champak flower

Lesson XXVIII

Complex Verb Stems: Reflexives, Transitives and Causitives

CONVERSATIONS

A.

mīru samwaṭsarāḍi-panduga
cēsukunnār-ā†
lēḍ -andi. mēm undēḍi ṭanjāwūrlō-
panduga sangaṭē gurṭu lēḍu. ēḍō,
mēm anṭa manci ṭeluguwāllan
lēḍu.

Did you celebrate the New Year
Festival?

No. We happen to live in Tanjore. I
didn't even remember the holiday.
Well, we're not such good
Telugus.

B.

kappu
pancā

roof
porch; verandah

ēm-andi nānnagāru† banṭi inti
kappu mīḍa paddaḍi. kāsṭa ṭīs
iwwaru†
pancalō mī annayy unnādu. wādiṭō
ceppukō.

Say Dad. My ball went up on the roof.
Won't you get it for me?

Your brother is on the verandah. Go
tell him.

C.

konukkon-
waḥḥukon-
nōtu

buy for oneself
come
note; banknote

nānnagāru- iw-wāla klēslo
panṭulugāru koṭṭa pusṭakālu
ṭeḥḥukōm annāru.
manciḍi. pusṭakāla ṣāpk eḷli,
konukk oḥḥukō.
alāgēn-andi. moṭṭam mūd rūpāyl
awṭunḍi.
mī amman adigi, ayḍu rūpāyl nōtu
ṭisukō. migilinḍi betti, mī
ṭammudiki rendu nōtu-pusṭakālu
konukku rā.

Father! Today our teacher told us to get
new books.

Good. You can go and buy them at the
book store.

All right. It'll be three rupees
together.

Go ask your mother for a five rupee note.
Take what's left over and buy two note-
books for your brother.

D.

ṭeppinc-

have brought; send for

indiyā-ninc ēm-annā wakkal
ṭeppincār-ā†
ṭeppincatam aynḍi, ay pōwatam
aynḍi.
anṭa ṭonḍaragānē ay pōyināy-ā†
amerikā-snēhiṭul anṭā nā wakkal
annī ṭin ēṣāru.

Did you have any betel nut sent from
India?

Sent for, and already used up.

Used up so fast!

My American friends ate up all my betel
nut.

E. ārpu- (arp-)

ḍīpam āri pōyinḍi. ewar ārpāru.
ēṁō aḍē āri pōy untunḍi.
ayṁē weliginḍu.

put out; extinguish

The light went out. Who turned it off?
I guess it just went out by itself.
Well, turn it on.

F. ārpinc-

ā gaḍilō ḍīpam ēm aynḍi†
ewar lēru gaḍ-ā ani, abbāy cēṁa
ārpincānu.

have something
extinguished

What happened to the light in that room?
Since there was no one there I had the
boy turn it out.

G. agnip-pramāḍamu

irugu-poruguwādu

gantala-kāru
pilipinc-
alawi

accidental fire (agni 'fire'
+ pramāḍamu 'accident')
neighbor (irugu neighbor-
ing' + porugu 'vicinity'
+ -wādu)
fire-wagon
have called; send for
possibility

ī ūrlō ēm-annā agnip-pramāḍāl
osṁē, ēn cēsṁāru†
ēn, unḍi cēyadāniki. paḍi manḍ
irugu-poruguwāllu cēri,
ārpunḍāru. alawi kāka pōṁē,
gantala-kāru pilipinci, ārpisṁāru.

If there's a fire in this town what do you
do?

What's to do? All the neighbors get to-
gether and put it out. If that's im-
possible, then they have the fire-
wagon called to put it out.

H. ippinc-
rāyinc-

cēṁulō ḍammidi lēḍu. mī angatlō
nāg gūdā app ippisṁār-ā†
ēṁō ceppa lēnu. mā angadiwād anṁ
anṁa māṁrangā koṁṁawāllak app
iwwadu.
ayṁē, mī lekkalō rāyinci, ippincāndi.
fastu ṁārīk-allā wādik iccē dabbu
mīkē isṁānu.

cause to give
cause to write

I'm flat broke. Will you get your shop-
keeper to give me credit?

I can't say for sure. Our shopkeeper
doesn't give credit so easily to
newcomers.

Then have him give me credit on your
account. The first of each month
then I'll pay you what I owe him.

I. nānā
kangālī
ṁudipinc-

ill anṁā nānā kangālīgā unḍi. manam
ikkal lēn appudu, pillal ēn jēsṁ
unnāru.
parawā lēḍu. pan jēsēḍānni pilipinci,
ṁonḍaragā ṁudipinḍu. cāla poḍḍu
pōyinḍi. kās' sēpatlō snēhiṁul
osṁāru.

several; various; very
miserable; nasty
cause to wipe; cause to
sweep

The whole house is a mess. What were
the children doing while we
were away?

Never mind. Call the servant girl and
have her sweep out the place. It's
very late. Our friends will be here
soon.

J. akṣarābhyāsamu

learning of the 'ABC's'
 (akṣaramu† 'letter of
 alphabet' + abhyāsamu
 'practice')
 have done
 alphabet; 'ABC's'

cēyinc-
 ōnamālu

mī abbāyki, akṣarābhyāsam
 cēyincār-ā†
 ān. monnat-nincē ōnamālu nērpisθ
 unnānu.

Did you have your boy learn his ABC's?

Yes. I've been teaching him the alphabet
 just since day before yesterday.



మంగలి

mangali

K. kaṭṭera
wēyincukon-

scissors
 cause to apply for one's
 own benefit

ēm-andi. θala kaṭṭer ēyincukōwāli.
 mangal ekkada ṭorukuθādu†
 awaṭali wīṭhik eḷṭē, akkad okati rend
 sāpul unnay. lēṭ antē, ī hōtallōnē,
 mēda kinṭa, mangal unnādu.
 wēṭarni pampinčandi. pilucuk
 osθādu.

Say, I need a haircut. Where can I find a
 barber?

If you go that way, there are one or two
 shops there. Otherwise, there's a
 barber right here in the hotel, on the
 ground floor. Send the waiter; he'll
 fetch him.

† an akṣaramu represents one syllable rather than one sound. See note on Telugu
 orthography, page xxi.

L. nērus- (nērc-, nēraw-)

learn

mīr ekkada θelugu nērcāru†
amerikālō, oka samwaθsaram
θelugu čaḍiwānu. aynā, inkā
θelugu rāwāli. mīru θelugu
nērpisθār-ā†
nē māṣṭarni kāḍu. aynā, mā
snēhiθudu kṛiṣṇa-mūrṭi čāla
manci māṣṭargāru.
manciḍ-andi. nāku θelugu
nērpincādānik āyann aduguθār-ā†

Where did you learn Telugu?
I studied Telugu for a year in America.
But I still have a lot to learn.

I'm not a teacher. But my friend
Krishnamurthy is a very good
teacher.
Good. Will you ask him to teach me
Telugu?

M. ēdipinc-

cause to cry

nuwwu θelisi kūdā, aduguθāw ēn-
ēdipincādāniki.

Why do you ask, when you already know?
To get a rise out of you.

N.

pillalni ḍēnik alā ēdipisθāw†

Why do you make the children cry like
that?

nēn ēdipincēḍ ēm unḍi† wāḷḷē
ēduḥ unnāru.

What do you mean I'm making them cry?
They're crying entirely on their own.



gurran bandi

గుర్రం బండి

O. fōru
nadipinc-

force
make go; conduct

ēmit-ayya- gurram lāga lēka, lāga
lēka, lāguθ unnaḍi. kāṣṭha
fōrugā nadipinču.
mīr iccē badukkū, ī māṭran nadisṭhē,
čāl le'ndi.

Say, your horse is just dragging along.
Make him go a little faster.

For the fare you're paying, this is fast
enough.

P. mātīlādukon-
ōaya

engage for oneself
favor; mercy; kindness

mīku ōelugu ōelus-ā†
koncen ōelus. anṭa bāgā ōelēḍu.
mīru cāla bāgā mātīdṭh unnārē-
ēmō le'ndi. wacci rān ōelugu.
lēḍ-andi. mīru bāgā mātīdṭh unnāru.
awn le'ndi. nāk inkā ōelugu rāwāli.

manciḍ-andi. elā nērcukontāru-

badik eḷḷāl-andi.
ē badik eḷṭār ēnti.
mīk ē bad-aynā ōelus-ā†
ikkadi ballō mī-lātiwāriki ōelugu
nērpincāru.
alāgā† mar ekkada nērcukōwāli†
oka ōelugu mēṣṭarni mātīlādukōwāli.
sarēn-andi. mīk ē mēṣṭar-aynā
ōelus-ā†
awn-andi. rāma-sāstrigāru cāla
manci mēṣṭrugāru.
alāgā† mīk āyana bāgā ōelus-ā††
ōelus-andi. mī kōsam mātīlādām
antār-ā†
ṭappak-andi. mī ṭay' untē.
alāgēn-andi. rēpē mātīlādṭhām.

Do you know Telugu?

I know a little. Not too much.

You speak very well.

I'm afraid it's pretty poor Telugu.

Not at all. You speak it very well.

That may be so, but I still have plenty
to learn.

That's the spirit. How are you going to
study?

I'll have to go to school.

Which school will you go to?

Do you know of any school?

They don't teach Telugu to people like
you in the schools here.

Is that so? Then where can I learn it?

You'll have to engage a Telugu tutor.

All right. Do you know any teacher of
Telugu?

Yes. Mr. Rama Shastri is a very good
teacher.

So! Do you know him very well?

Yes. Do you want me to talk to him for
you?

Of course. If you would be so kind.

Right. I'll speak with him tomorrow.

Grammar Notes and Drill

1. Reflexives: -kon-

So far we have described the finite forms of the Telugu verb as composed of a root + tense affix + personal ending. Many verbs, however, should rather be described as made up of a complex base + tense affix + personal ending, where the complex base consists of a root followed by some other element. Many roots form complex bases by the addition of an element -kon-, whose general meaning is to indicate that the action referred to by the root is performed to the advantage of the subject. (Sometimes such complex bases are called reflexive or middle forms, the latter, a term borrowed from Greek grammar.) In the case of some roots, the addition of the -kon- element makes for a difference in meaning that may be easily rendered in English; in the case of others, however, the difference in meaning between simple root and complex base forms is not so clear. In the latter case, the two are sometimes equivalent, but more often the Telugu speaker will prefer one or the other in a given sentence as the more natural thing to say.

The element -kon- varies freely with -kun- in the speech of many people. The infinitive and informal imperative of reflexive verbs ends in -kō, as does the base for the future negative forms. Before -ālī the reflexive base is -kōw-. There are a number of variant forms of the past non-finite, -kōni; -koni; -kuni; -ku.

The form of the root found before -kon- differs for different roots. Very many are identical with those found in the informal imperative;

čaduwu
ammu
ceppu

čaduwwukontānu
ammukontānu
ceppukontānu

†āyanni will generally be preferred to āyana in this context.

Some roots which terminate in -s- in the present-future end in -su-:

cēsθānu
cūsθānu

cēsukuntānu
cūsukontānu

Other roots which terminate in -s- in the present-future end in -cu-:

pilusθānu
isθānu

pilucukontānu
iccukontānu

The verb kon- 'buy' has konu- followed by a variant of the reflexive element with doubling of the first consonant: -kkon- ; -kku .

jābu rāy†
jābu rāsukō.
nī θāθθō ceppu.
nī θāθθō ceppukō.
iθ anθā θiyyi.
iθ anθā θisukō.
wādu gunta θisādu.
wādi goyyi wādē θisukunt unnādu.
θalupu θisānu.
ill aθōeki θisukunnām.
āyana kunuku θisāru.
āyana koncem wiśrānθi θisukonnāru.
ī pusθakan konandi.
ī pusθakan konukkōndi.
nuwwu cāḍuwuθāw-ā†
nuwwu cāḍuwukunnāw-ā†
nēnu mī kōsam annan θeccānu.
nēn annan θecćukonnānu.
nēnu mī pusθakan θēwadam marci
pōyānu.
pusθakan θecćukōwadam marci
pōyinḍi.
ippudu bhōn cēy.
nī iṣiam occina pan jēy.
nī iṣtam occina pan jēsukō.

nī iṣtam occinḍānni peḷli cēsukō†
nī wanta nuwwē cēsukō†
iw-wēla nēn gaddan jēsukō lēḍu.
dabb unnawāḷḷu wyāpāran jēsukunt
unnāru.
ī wiṣayanlō nuwwu kalaga jēsukō
gūdaḍu.
bandi āpu.

kakku

pilla kakk āpukunḍā†
cākalni pilici rā.
pillalni pilucuku rā.

eθθu- (eθθ-)

nuwwu nann eθθuθāw-ā†

Write a letter.
Write a letter.
Tell your grandfather.
Go complain to your grandfather.
Remove all this.
Take all this.
He dug a pit.
He's digging his own grave.
I opened the door.
We rented a house.
He took a nap.
He's taking a little rest.
Buy this book.
Buy yourself this book.
Can you read?
Do you have any education?
I brought food for you.
I brought my food.
I forgot to bring your
book.
She forgot to bring the book.

Eat now.
Do whatever you like.
Take any job you like.;
Do whatever you like.
Marry whichever girl you like.
Make your food yourself.
I didn't shave today.
The people with money are in business.

You mustn't interfere in this business.

Stop the vehicle.

vomiting

Has the child stopped vomiting?
Call the washerman and come back.
Fetch the children.

lift up

Can you lift me up?

eṭṭukon-

biddan ewar eṭṭukontāru.
nēnu pillan eṭṭukoni pōṭānu.
iṭ anṭā amm ēy†

wēsukon-

iṭ anṭā amm ēsukō†
āyana pusṭakāl annī amm
ēsukunnāru.
wādu pusṭakāl ammādu.

ammukon-

wādu pusṭakāl ammukunnādu.
abbāy aḍḍanlō cūsṭ unnādu.
wād aḍḍanlō mohan cūsukunt
unnādu.

mārus- (mārc-, mārc-)

pillawādiki cōkkā mārcinḍi.

mārcukon-

nī guddalu mārcukō.
nī istam occin att anu†
nī istam occin att anukō†
wād iḥ jūsṭē, ēm antād-ō ṭelus-ā†
wād iḥ jūsṭē, ēm anukuntād-ō ṭelus-ā†
nīk ēm-ayna dabb awasaram ayṭē,
mī akkayn†† adugu.

pasupu

anni kotlallō pasup unḍ-ā ani, adig
adigi, wisug occinḍi.

rāyi

ūr anṭā adukkoni, nālugu rāḷḷu
ṭeḥḥukonnādu.
nāk ēmhī ṭelēḍu.
nēn ēn ṭelusukō leḍu.
akkad ēn fariginḍ-ō ṭelusukōtāniki
wellānu.
ḥaḍḍuwukonn anḍu walla kaligē
lābhālu ṭelusukont unnāru.

kār-

saḍḍukon-

wāna badṭē, mī illu kārṭunḍi.
munḍugānē illu saḍḍukōṇḍi.

† This sentence more precisely means 'Sell all this stuff for your own benefit.'

†† This is for the expected akkani .

lift up and hold; carry

Who will carry the child?
I'll take the child.
Sell all this stuff.

put for one's own benefit

Sell all this stuff of yours.†
He sold off all his books.

He sold the books.

sell for one's own benefit

He sold his books. (his own)
The boy is looking in the mirror.
He's looking at himself in the mirror.

change (tr.)

She changed the little boy's shirt.

change for one's own
benefit

Change your clothes.
Say whatever you like.
Think whatever you like.
Do you know what he'll say if he sees
this?
Do you know what he'll think if he sees
this?
If you need any money ask your elder
sister.

turmeric

I got tired asking for turmeric in all the
shops.

'chip' (slang for 'rupee',
lit. 'stone')

He begged all over town and got himself
four chips.
I don't know anything.
I didn't learn a thing.
I went to find out what happened there.

They are discovering the advantages
which result from education.

leak (intr.)

arrange for oneself

If it rains, your house will leak. Arrange
your things beforehand.

saḍḍu- (saḍḍ-)
cūttamu

set right;
relation; relative

cuttāl rāka munḍu, illu saḍḍandi.

Tidy up the house before our relatives come.

gōda cātni dabbu ḍāci cūsṭ unnādu.†

Having hidden the money behind the wall he's looking out.

antu guddalū, manci guddalū, wērē
wērē uncu.

Keep the dirty clothes separate from the clean.

dabbu mī ḍaggirē uncukōndi.

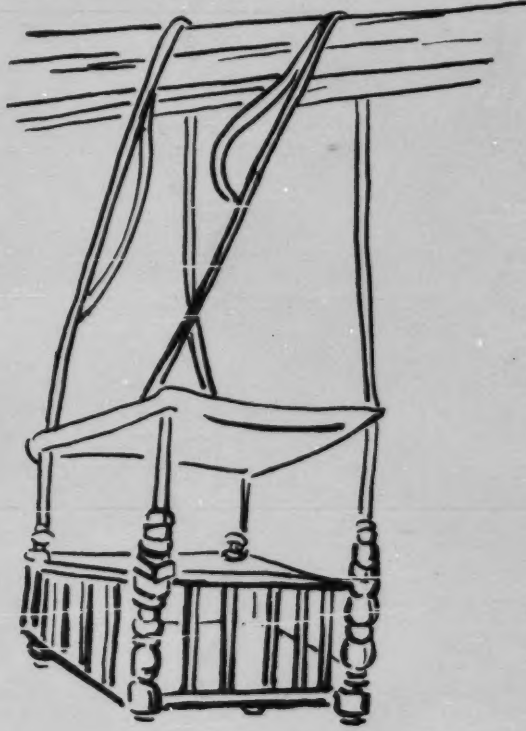
Keep the money with you.

pad-

bear; endure; fall

enṭa padaka pōyinā, alā ṭittukuntār-ā:

No matter how much you hate each other, don't scold each other like that.



uyyāla

ఉయ్యాల

uyyāla

swing

ḥanti-pill' uyyāllō-nci padi pō
waḥcu.

The baby may fall out of the swing.

ḥanti-pill' uyyāllō padukuntunḍi.
mā pilla, cālā sēp uyyāl ūpṭē gāni,
padukōḍu.

The baby sleeps in the swing.
My little girl won't go to sleep unless
she's rocked in the swing for a long
time.

† cātni 'behind'. Compare cātu 'covering; hidden place' and cātuku 'aside'

2. Causative-transitive Bases

Many verb roots occur in complex bases formed by the addition of a suffix having either transitive or causative meaning. The suffixes are -p- and -inc-, which sometimes are found combined as a sequence of suffixes -pinc-. Instead of -inc- we have simply -c- with the root un-. A few roots occur with both suffixes singly and in combination: nērc- 'listen' nērp- 'teach' nērpinc- 'cause to teach'; many roots, however, fail to occur in one or more of these three complex base forms. In some cases the transitive or causal meaning of these suffixes is not clearly apparent: pamp- 'send' pampinc- 'send'; ēdc- 'weep' ēdp- 'weep'.

The form of the root found in these complex bases is sometimes irregular before the -p-; before -inc- and -pinc- the root has the form found in the past tense, except for wag-/rā- 'come'.

The suffix -inc- has the form -is- before the present-future tense marking suffix -θ-. In the imperative, infinitive, future negative, etc., its form is -incū; -inc-.

Below are a number of examples of transitive-causative formation. The verbs given are cited in their past tense stem forms only; the other stems, where they cannot be inferred from the past, are given in the word list at the end of this lesson and again in the vocabulary at the end of the book. There is considerable fluctuation in some of the past stems cited as ending in -c-, for they may vary between -c- and -s-.

<u>Intransitive</u>		<u>Transitive</u>		<u>Causative</u>	
nērc-	learn	nērp-	teach	nērpinc-	have teach
wacc-	come			rappinc-	summon
kaðil-	move	kaðip-	move		
θin-	eat			θinipinc-	feed
wirig-	break	wiric-	break		
un-	be; stay	unc-	place; keep		
ēdc-	weep; cry; shout	ēdip-	weep	ēdipinc-	cause to cry; tease
nadic-	walk	nadip-	conduct; drive	nadipinc-	make drive
nalig-	be crushed	nalip-	crush		
mār-	change	mārc-	change		
āg-	stop	āp-	stop		
mān-	stop	mānip-	stop	mānipinc-	put a stop to
jarig-	happen	jarip-	perform		
ūg-	swing	ūp-	swing	ūginc-	have swing
ćacc-	die	ćamp-	kill		
ðig-	descend	ðimp-	take down; lower		
wang-	bend	wanc-	bend		



mokkalu pāṭadamu

మొక్కలు పాతడము

mī ṭammuṇṇi pilawandi.
mī ṭammuṇṇi pilipinḍandi.

mokka

nēnu ṭōt' anṭā mokkalu wēṣṣēnu.
wādi cēṭa ṭōt' anṭā mokkalu
wēyincēnu.

Call your brother.
Have your brother called.

seedling; young plant

I planted the entire garden.
I had him plant the entire
garden.

migul- (migil-, migal-)

be left over

annam migilinḍi.

There was food left over.

migulus- (migilc-,
migulc-)

save

mīk annam migilcānu.
nāluguḍadiki kāsṭa migulcu.
koṭṭa pusṭakam adigincānu.
wādi cēṭa pusṭakam adigincānu.
ā karra boṭṭigā wangi pōyinḍi.
kaṭṭi wanc' oḍḍu. pād ay pōṭunḍi.
ā kaṭṭi wancuṭē,† pād ay pōṭunḍi.
ā pusṭakāl annī amm ēśāru.
guddal amminc ēśānu.
uṭṭaran rāyandi.
uṭṭaran rāyincāndi.

I saved food for you.
Spare a little for the other fellow.
I asked for a new book.
I had him ask for the book.
That stick of wood is completely bent.
Don't bend the knife. It'll be ruined.
If that knife is bent, it'll be ruined.
He sold out all those books.
I had the clothes sold.
Write a letter.
Arrange to have a letter written.
(more courteous)
Will you learn Telugu?
Will you teach me Telugu?
Will you ask him to teach me Telugu?

mīru ṭelugu nērcukuntār-ā†
mīru nāku ṭelugu nērpūār-ā†
nāku ṭelugu nērpādānik āyann
aduguār-ā†
nāku ṭelugu nērpincādānik āyann
aduguār-ā†
antu guddalū, manci guddalū, wērē
unnay.
ī dabbu nī ḍaggirē uncukō.
pillanu ṭinnagā nadipinḍu.
mēm pillalni nadipincāli.
lābhan rāwāl antē, mīru wyawahāran
jāgarṭagā nadipincāli.

Will you ask him to teach me Telugu?
The dirty clothes and the clean clothes
are separate.
Keep this money with you.
Make the child walk slowly.
We should make the children walk.
If you want to succeed, you have to
conduct your business carefully.

3. pad- and pett-

The verbs pad- and pett-, generally in combination with one of a special set of nouns, form intransitive and transitive verb phrases respectively.

aṭanu bhaya-padṭādu.
āyan nannu bhaya-pedṭādu.
cinnawādu bhaya-paddādu.
mīru nannu bhaya-pettāru.
peḍḍa puli man' anḍarni bhaya-
pettinḍi.
dabb isṭād ani, āśa-paddānu.
dabb isṭād ani, āśa-pettādu.

He'll be afraid.
He frightens me.
The little boy got frightened.
You frightened me.
The tiger frightened all of us.

I hoped that he would give money.
He led me to expect that he would
give money.

-mīnci

(= mīṭa-nunci) from on

annī balla-mīnci kinḍa-padday.
balla-mīnci ṭisi, kinḍa-pettu.

Everything fell from the table.
Take everything from the table and
put it on the floor.
He who hesitates is lost.
He works hard.

mohamāta-padēwādu naṣṭa-padṭādu.
wādu kaṣṭa-padī pan jēsṭādu.

† wanciṭē is also used.

pillādu kaṣṭa-pedṭādu.
 nannu kasta-pettaku.
 mellagā wellu. ṭonḍara-padaku.
 anṭa ṭonḍara-padinā, nuwvu cēr'
 lēwu.
 nī snēhiṭudu ḍaḍuwukōwāl antē,
 wāṇṇi ṭonḍara-pettaku.
 bass āguṭēnē† gāni, ḍigadāniki
 wīl lēḍu.
 pillāṇṇi ḍimpaka pōṭē, uyyāllō-nci
 padi pōṭādu.

The boy will cause trouble.
 Don't bother me.
 Go slowly. Don't rush.
 Even though you hurry, you can't get
 there in time.
 If your friend wants to study, don't
 annoy him.
 You can't get down unless the bus
 comes to a halt.
 The child will fall from the swing if
 you don't take him down.

Translation Exercise

A.

- 1 pattaṇam welladāniki, ēḍō sāku ceppi, pani ṭappinḍuku ṭirugaṭādu. 9
- 2 wādu ḍaḍuwukōḍan ṭappā, mar ēmī lēḍu. 6
- 3 mīru kār nadapa gal'r anna mātā. 1
- 4 abbāy ḍālā penki-lā kanipisṭ unnādu. 7
- 5 nāk ewarū ḍāri ḍūpinḍak-undā unnāru. 4
- 6 iḍi panik osṭunḍ anukonnānu. 5
- 7 aṭan anḍarni nawwinḍadāniki prayaṭnan cēsṭū untādu. 2
- 8 ā pillādiki bāgā mātlāddam nērpinḍaka pōṭē, wād ēm paniki rādu. 3
- 9 pillalu jabbugā untē, manḍu sariggā ṭāginḍatam manciḍi. 10
- 10 sariggā mā koṭṭa kār-lāntiḍē pakk'-intiwaru konukkonnāru. 8

B.

- 1 In other words you can drive the car. 3
- 2 He's always trying to make everybody laugh. 7
- 3 If you don't teach that boy to speak nicely, he'll be good for nothing. 8
- 4 No one is showing me the way. 5
- 5 I think this'll be useful. 6
- 6 He does nothing but read. 2
- 7 The boy seems quite stubborn. 4
- 8 Our neighbor bought himself a car that's just like our new car. 10
- 9 Having made up some excuse to go to the city, he loafed about idly. 1
- 10 If the children are ill, it's a good thing to have them take their medicine properly. 9

Word List

akṣar-	learning of the 'ABC'	alawī	possibility
ābhyāsamu	(akṣaramu 'letter of alphabet' - abhyāsamu 'practice')	āp-	stop (tr.)
agnip-	accidental fire (agni 'fire'	ārpinc-	have extinguished
pramāḍamu	- pramāḍamu 'accident')	ārpu-	turn out (light); extinguish
ammukon-	sell for one's own benefit	(ārp-)	have given
		ippinc-	neighbor (irugu 'neighbor-
		irugu-	hood' - porugu 'neigh-
		poruguwādu	borhood' - wādu)

† or āgiṭēnē

uyyāla	swing	nōu	note; banknote
eθθu-	lift up	panḍa	porch; verandah
(eθθ-)		pasupu	turmeric
eθθukon-	lift up and carry; raise	pillipinc-	have called; send for
ēdipinc-	cause to cry; tease	pad-	bear; endure; fall
ōnamālu	alphabet; ABC's	mātlādukon-	engage for oneself
kakku	vomiting	mārus-	change (tr.)
kaθθera	scissors	(mārc-,	
kaḍupu-	move (tr.)	mārc-)	
(kaḍip-,		mārcukon-	change (one's own clothes,
kaḍap-)			etc.)
kangālī	miserable; nasty	migul-	be left over
kappu	roof	(migil-,	
kār-	leak	migal-)	
konukkon-	buy for oneself	migulus-	save
gantala-	fire-wagon	(migilc-,	
kāru		migulc-)	
ceppukon-	say	-mīnci	from on (= mīḍa 'on' -
cēyinc-	have done		-nunci 'from')
čampu-	kill	mokka	seedling; young plant
(čamp-)		rāyi	'chip' (slang for 'rupee',
čuttamu	relation; relative		lit. 'stone')
fōru	force	rāyinc-	cause to write
θittukon-	scold	waččukon-	come
θeppinc-	have brought	wang-	bend (intr.)
ḍaya	grace; favor; mercy	wirus-	break (tr.)
nadipinc-	make go; conduct; drive	(wiric-,	
nalugu-	be crushed	wiraw-)	
(nalig-,		wēyincukon-	cause to apply for one's
nalag-)			own benefit
nalupu-	crush (tr.)	wēsukon-	apply for one's own
(nalip-,			benefit
nalap-)		saḍḍu-	set right
nānā	several; various; very	(saḍḍ-)	
nērus-(nērc-,	learn	saḍḍukon-	arrange for
nēraw-)			oneself

Lesson XXIX

The Verb: Potential and Aorist

CONVERSATIONS

A. waṣul- (waṣil-, waṣal-)
 majā

be loose
taste; pleasure

mā intiki rēp bhōjanānik osṭār ā:

Will you come to our house for dinner tomorrow?

bhōjanānik-ā† ē bhōjanam pedṭāru.
māṣā, mīṣā.

For dinner? Which kind of food will you serve, yours or mine?

ēṣi kā-waliṣṭē, aṣi† mā bhōjanam
ruc-ṣūṣuru gāni.

Whichever you wish. But you might try our food.

mī āhāra-paṣārṣhālō, kāram
ekkuwagā untunṣ ani winnānu.
alānē pedṭār-ā, māk kūda†

I've heard that there's a lot of spice in your foods. Are you going to make them that way for me also?

ō, ruci marigiṭē, mā bhōjanam
eppudū waṣili pettaru. kāranlō
majā mīk ēn ṭelusū.

Oh, once you get used to the taste you'll never give up eating our food. You won't even taste the spice.

ayṭē osṭām. enni gantalaku.

All right, I'll come. What time will it be?

rāṭr enimiṣintinki. mī āwide,
pillalni kūda, ṭisuku randi.

At eight o'clock in the evening. Bring along your wife and children.

ayṭē manciṣi.

Very good.

B. māḍus- (mādc-,
 māḍc-)
 nela-rōḥu
 musalla-pandaga†

burn; distress (tr.)

sīghramu
śruṣṭinc-
moḍal-ayna
praṣṣamū

month
'dog days'; really hot
weather
quick
create
and other; et cetera
place; region

elāg unṣ-andi, jōṇḡāru, mā ṣṣam.
ṣṣānik ēn† bāgānē unṣi gāni, enda
māṭram mādc ṣṣṭ unnaṣi.

How do you like our country, Mr. Jones? The country? It's nice, but the heat is killing me.

mī ṣṣānlō endal ilā undaw ēmiti.
inṭa endal-lāg' untē, ṣacci pōḍum
ē nāḍō.

You don't have such heat in your country? If there were heat like this I could die at any time.

asal endal inkā mīru cūl' lēṣu. ink'
ō nel'-rōḥulu pōn iwwandi. munṣ
unnaṣi musalla-pandaga.

You haven't seen any real heat yet. Just wait another month. The dog days are still ahead of us.

† This expression is somewhat puzzling to analyze: musalla, which might be connected perhaps with musali 'aged' or mosali 'crocodile', is not ordinarily associated with either word by the Telugu speaker.

badi unnay. mari, britiṣwāru mā
 ḍēṣanlō elā baṭikāṛ antāru.
 nāk ā sangaṭṭelusu gāni, endā-kālam
 ikkaṇ-ṇinci nēn kaṭalatāniki wīl
 lēḍu.
 ayṭē, ī nel' -rōḷulu kāsṭa sahinc
 undandi. jūlay-nela ḍātiṭē,
 koncen ḍalla-baḍṭunḍi.

C.

ēm-and-ōy† rājā-hōṭal ekkad unḍ-ō
 ḍūpiṣṭār-ā†
 ṭappak-unda. mēm ā ḍārnē weḷṭ
 unnām.
 aḍ ikkaṇ-ṇinci ḍāla ḍūram-ā†
 abbē lēḍ-andi. ēḍō ara mayl untunḍi.
 alāḡ ayṭē, jatkā-bandi piluṣṭānu.
 abbē- enḍuk-andi. ara maylē gā-
 par'wā lēḍu le'ndi. mīru gūdā
 ekkuḍuru gāni.
 ayṭē ṭānks-andi.
 nō menṣan.

D.

ēm-andi, bāḡ' unnār-ā†
 bāḡānē unnām-andi. mī wālḷ anṭā
 kulāsēn-ā†
 āhā, kulāsē. paṇi mīṭṭa weḷṭ unnānu.
 namaskāram-andi.
 kūrcōṇḍi. pōḍuru gāni. ṭonḍar ēm
 occinḍi.

E.

wāḍ ēmit alā mātlāḍṭāru.
 ēḍō pōṇ iṣṭū† ṭōcī ṭōsani† māṭalu.

F.

occ ēḍḍuwu
 rēpu kāsṭa āḷasyangā oṣṭānu.
 ēḍō wiṭhangā occ ēḍḍuwu.
 nadic occēḍ-ā, kārlō occēḍ-ā.
 ēḍō wiṭhangā occ ēḍḍuwu. wēḷaku
 māṭram rāwāli.

like you. How do you think the British
 managed to live in our country?
 I know that, but I can't leave here during
 the hot season.

Then just bear it for another month.
 Once July is gone it gets a bit cooler.

I say, will you tell me where the Rajah
 Hotel is?
 Certainly. I'm going that way myself.

Is it very far from here?
 No sir. It's about half a mile.
 In that case I'll call a jatka.
 No, why? Just a half mile.
 It doesn't matter. You come along also.

Thank you.
 Quite all right.

Hello, how are you?
 I'm fine. How are all your folks?

Fine. I have something to attend to just
 now. Goodbye.
 Sit down. You can go later on. What's
 the hurry.

What's he talking like that for?
 Don't pay any attention. He doesn't
 think when he talks.

you might come

I'll be a bit late tomorrow.
 Come somehow or other.
 Should I come on foot or by car?
 Come anyway at all. But come in time
 at least.

Grammar Notes and Drill

1. Formation of the Aorist

A verb form with the meaning of a potential or indefinite future is composed of the
 root or complex base + -ḍu + personal ending. There is, unlike the other verb
 forms with personal endings, only a single third-person suffix for all genders

† We should expect rather ṭōḍani.

in the singular. The third-person aorist is otherwise peculiar in that many verbs use a form of the root which does not occur with the other personal endings, and because the element -du- is lacking (or 'zero').

I would go	pōḍunu
you would go (informal)	pōḍuwu; pōḍū
we would go	pōḍumu
you would go	pōḍuru
they (persons) would go	pōḍuru
he, she, it, they (not persons)	pōnu; pōwunu
would go	
I would be	unḍunu
you would be (informal)	unḍuwu; unḍū
we would be	unḍumu
you would be	unḍuru
they (person) would be	unḍuru
he, she, it, they	undunu
would be	
I would come	waḍḍunu
you would come (informal)	waḍḍuwu; waḍḍū
we would come	waḍḍumu
you would come	waḍḍuru
they (person) would come	waḍḍuru
he, she, it, they would come	waḍḍunu; waḍḍū

The commonly used words ḥelusu and waḥḥu are to be identified as aorist in form; occasionally speakers will use the variant forms ḥelusunu and waḥḥunu.

Aorist forms other than ḥelusu and waḥḥu are not often heard in ordinary conversation; syntactically, too, the aorist is much more restricted than are the finite verb forms. Some speakers regard these forms as primarily belonging to the literary written language. Speakers who do use aorist forms use them either with potential meaning or in the main clause of 'contrary to fact' conditional sentences.

mī intiki pōḍuru gāni.

You may go home.

pātu

time; occasion

ī pātiki ḥacci pōḍunu.

I might have died by now.

cēpalu, rend rōful ḥarawāḥa, cedi pōwunu.

The fish might spoil after two days.

kās' sēp undu. mīr iḥḥaru kalisi pōḍuru gāni.

Wait a second. The two of you might go together.

kūrḥōndi. nāḥō-pātu kāfi ḥāguḥuru gāni.

Sit down. How about having a cup of coffee with me?

upmā

(an article of food)

pakōḍi

(an article of food)

upmā pakōḍilu ḥinḍun gāni, mā wantiki padaw.

We might eat upma and pakodees but they don't agree with us.

illu kaduguḥun gāni, pampulō nīllu rā lēḥu.

I would have washed the house, but no water came from the pump.

ḥōḥa wēḥḥunu gāni, ḥūsēwālḥ ewarū lēru.

I would have planted a garden, but there's no one to see it.

nēnu dabb iḥḥun-ā, mānḥun-ā.

Should I pay the money or not?

pan jēḥḥun-ā, mānḥun-ā.

Should I do the work or not?

ikkad unḥun-ā, mānḥun-ā.

Should I stay here or not?

rahasyan jebḍun-ā, mānḍun-ā.
mīru mā intlōnē bhōn cēḍḍuru gāni.

mī bhōjanam mīrē ṭeḥḥukonḍuru
gāni.
mīr rēpu weḷḍuru gāni.

wāran-rōḷulu

mā intlō wāran-rōḷulu unḍuru gāni.
nēn rāwadānīki wīl lēka pōwunu.
mī intik oḍḍunu gāni, cālā tayṁ
padṭunḍi.

Should I tell the secret or not?
You might have your meals right in our
house.

You might bring your own food.

You might come tomorrow.

week

You might stay with us for a week.
I may not be able to come.
I would come to your house, but it takes
such a long time.

2. Conditional Sentences

Some speakers will use the aorist in the main clause of conditional sentences. The aorist in such sentences, which are most often 'contrary to fact', may be freely replaced by the construction composed of the perfect adjective participle + personal ending (see Lesson Twenty-three).

nēn akkad untē, ṭōta wēḍḍunu.
ī hōtallōk edṭē, manci pakōḍīl
ṭinḍum.
ṣāplō ayskrīm untē, bāg' undunu.
ṭōta-māl ikkad untē, ī pan jēṣ undunu.

nā ḍaggira dabb untē, eppudō illu
katt unḍunu.
wād rāka pōyinā, nēnē pūrṭi-
cēḍḍunu.
nēn bajārik eḷṭē, dabb ay pōwunu.

mī illu ḍaggiragā untē, mī intlōnē
bhōn cēḍḍunu.
mī illu ḍūrangā lēka pōṭē, nēn
ṭaraḥugā waḍḍunu.

If I were there, I would make a garden.
If we go into this restaurant, we might
have some good pakodees.
It would be nice if they had ice cream in
the shop.
If the gardener had been here he would
have done this work.
If I had money I would have built a house
long ago.
Even if he hadn't come I would have
finished it myself.
If I went to the bazaar, the money might
not last.
If your house were close by, I would eat
right at your house.
If your house weren't so far away, I'd
come often.

3. Formation of Potential

Some speakers have a special verb form whose meaning resembles the aorist in referring to a future possibility. Like the finite verbs it may be analyzed into three elements: verb root + ē + personal endings. There are no first person forms, but otherwise the personal endings are the same as those used in the aorist. Like the aorist, no distinction as to gender is marked by the third person singular endings.

you might fall	pad-ē-wu	-	padēwu
he, she, it might fall	pad-ē-nu	-	padēnu
you might fall	pad-ē-ru	-	padēru
they (persons) might fall	pad-ē-ru	-	padēru
they (non-persons) might fall	pad-ē-nu	-	padēnu

jāgarθagā čaḍuwu. parīkṣalō
 θappēwu.
 rōḍḍu mīḍa čūsi nadū† kāru kinḍa-
 padēwu.
 jāgraθa. kaḍḍi wirigēnu.
 cettu ciwari komma ekkaku. kālu
 wirigēnu.

būciwādu; būci

būciwād occi, pattuk eḷḷēnu.

cerupu- (cerip-, cerap-)
 bottu

čanti-pillaθō ādukuntē, bottu ceripēnu.

ā piccādu dabb iccēn jāgraθa.

pensilu pōyēnu. jāgraθa čūsukō.
 wāna badḍē, mī illu kārēnu.

ḍagā

kōmatiwādu nūnelō ḍagā jēsēnu.

īḍa

īḍa bāgānē nērcukōndi. nīḷḷallō
 munigēru.

kani

nī sangaθ ewar-aynā kani pettēru.

mahānubhāwulu

ā uḍḍaran ḍāci pettu. ewarō
 mahānubhāwulu čaḍiwēnu.

alugu- (alig-, alag-)

peḷḷilō allud aligēnu. peḷḷ ayyē
 ḍākā, jāgarθagā čūdu.

mūyinc-
 sekunamu; śakanamu

wādi nōru mūyincū. sekunālu
 mātṭādēnu.

lākkon-

kōḍi arati-pandu lākkunēnu.

pensilu mukk arigēnu. jāgraθagā
 wādukō†

Study carefully. You might fail the
 examination.

Look out walking on the road. You
 might get run over.

Careful. The knife might break.

Don't climb to the top of the tree. You
 might break a leg.

bogeyman; ogre

The bogeyman will come and get you.

spoil; erase
 decorative dot which
 women wear on forehead

If you play with the baby, she might spoil
 the dot on your forehead.

That crazy fellow might give you money.
 Be careful.

The pencil might get lost. Take care of it.
 If it rains, your house may leak.

cheating

The merchant might cheat you on the oil.

swimming

Learn how to swim well. You might
 drown.

having seen (past non-
 finite of kan- 'see', not
 used as main verb in
 modern spoken Telugu)

Someone might discover your secret.

great man (generally
 ironic)

Better hide that letter. Some busybody
 may read it.

be angry

The son-in-law-to-be might get balky.
 Be careful until after the wedding.

cause to shut
 evil omen

Shut his mouth. He might say something
 inauspicious.

seize

The monkey might snatch away the
 banana.

The pencil point might get blunt. Use it
 carefully.

arugu- (arig-, arag-)
werri

be worn away
mad; foolish; wild

ēdawaku, ēdawaku, werri abbāy.
ēdisθē, nī kaḷḷu nīru gārēnu.

Don't cry, you foolish little boy. If you
cry, you'll cry your eyes out.

Translation Exercise

A.

- 1 mīru nāθō waḍḍuru gāni. 4
- 2 kukka lōpalik occēnu. 5
- 3 warṣan gurisθē, nā godugu θisuk eḷḍuru gāni. 6
- 4 piccādi ḍaggariki welθē, wādu bhaya-pettēnu. 7
- 5 itu-wanti pusθakāl ikkadē ḍorikēnu. 2
- 6 mēkalni doḷḷō rān isθē, muggu ceripēnu. 11
- 7 kāraru wasṭuḷ ekkūwa θintē, θummēwu. 9
- 8 kūr' lō kārān ekkūw undēnu. 10
- 9 mīr āyanθō ṭelugu mātlādθē, āyan nawwēnu. 1
- 10 mīru nawwiθē, † āyanak kōpam occēnu. 3
- 11 rōḍlu bāgā untē, saykal mīḍē pōḍunu. 13
- 12 mīru nāk ā rahasyam cebḍuru gāni. 8
- 13 kōḍul inti mīḍak ekkēnu. 15
- 14 ikkada dāsθē, wādu ṭelusukonēnu. 12
- 15 nī istam occinḍānni nuwwu peḷḷi cēsukonḍuwa gāni. 14

B.

- 1 If you talk to him in Telugu, he might laugh. 9
- 2 Books like this may be available right here. 5
- 3 If you laugh, he might get angry. 10
- 4 You might come with me. 1
- 5 The dog might come inside. 2
- 6 If it rains, you may take my umbrella. 3
- 7 If you go near the beggar, he might frighten you. 4
- 8 You might tell us that secret. 12
- 9 If you eat spicy things you might sneeze. 7
- 10 There may be too much spice in the vegetables. 8
- 11 If you let the goats into the back-yard, they might spoil the decorative pattern. 6
- 12 If it's hidden here, he might find out. 14
- 13 If the roads were good, I'd go by cycle. 11
- 14 You may marry anyone you please. 15
- 15 The monkeys might climb on top of the house. 13

† or nawwuθē

Word List

alugu-(alig-, alag-)	be angry	marugu- (marig-, marag-)	become addicted to
īṭa	swimming	mahānu- bhāwulu	great man (generally ironic)
upmā	(an article of food)	māduṣ- (mādc-, mādc-)	burn; distress (tr.)
kani	having seen (past non- finite of <u>kan-</u> 'see', not used as main verb in modern spoken Telugu)	mūyinc-	cause to shut
ṭagā	cheating	moṭal-ayna	and other; et cetera
pakōḍi	(an article of food)	lākkon-	seize (<u>lagu-</u> 'pull; drag' + - <u>kon-</u>)
pātu	time; occasion	waḍul-	be loose
praḍēśamu	place; region	(waḍil-, waḍal-)	
būciwādu;	bogeyman; ogre	wāran-rōju	week
būci		śruṣṭinc-	create
bottu	decorative spot which women wear on forehead	sīghramu	quick
maṣā	taste; pleasure	sekunamu;	evil omen
		śakunamu	



ఈ ఏ, తాడి చెట్లు

īṭa, ṭāḍi cettu

Lesson XXX

The Verb: Hortatory

CONVERSATIONS

A. paḍandi

kalusukunḍāmu

namaskāram-andi. anṭā kulāsēn-ā†
kulāsēn-andi. ṭamar elā unnāru†
kulāsēn-andi. paṇi ṭonḍara wal'nā,
ṭirika lēḍ-andi.
alāg ayṭē, paḍandi. mar ṭ sārī
kalusukunḍām.

go! (special imperative
form)
let's meet!

Hello. Everything all right with you?
Fine. And how are you?
I'm fine. I'm terribly busy with work.

Go ahead then. We'll see each other again
another time.

B. cēḍḍāmu

abbāy enḍuk ēdusṭ unnādu†
wāḍiki cālā ākal awṭ unḍi.
sarē. ippuḍē bhōn cēḍḍām.

let's do

Why is the boy crying?
He's getting very hungry.
All right. We'll eat very soon.

C. awṭē

ēm-andi. mīru paṇi ṭonḍarlō
unnār-ā†
awnu. ippuḍu cālā ṭonḍaragānē
unnānu gāni, mīr occāru kā-batti,
mātlāḍḍām.
parawā lēḍu. mīku wīluga lēka
pōṭē, nēnu maḷḷi wasṭānu.
sarē. awṭē rēp paḍi gantalaki
randi.
weḷḷ osṭānu.

(= ayṭē)

Pardon me, are you busy?

Yes. I'm very busy now, but since
you're here, let's talk a bit.

It doesn't matter. If you don't have the
time now, I'll come back again.
All right. Then what about coming
tomorrow at ten o'clock?
See you again.

D. wiḍhamu

koncen ṭelugu mātlāḍḍām-ā†
sarē. ēm mātlāḍḍām†
ī ḍēsānni gurinci mātlāḍḍām-ā†
sarē gāni, nēn ī ḍēsānlō cālā kālan
lēnu.
phar'wā lēḍu. koncem mātlāda
gūdaḍ-ā†
ī ḍēsāsṭulu cālā manciwāḷḷu.
nāg gūḍā, alāgē ṭōsṭunḍi. awnu
gāni, anni wiḍhāl-ayna manuṣulu
praṭi ḍēsānlō untāru.

kind; sort

Shall we talk a little Telugu?
Fine. What shall we talk about?
Shall we talk about this country?
All right, but I haven't been in this
country very long.
It doesn't matter. We can still say a
few things, can't we?
The people of this country are very nice.
They seem so to me too. Still, there are
all sorts of people in every country.



వంకాయ



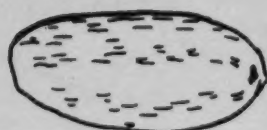
పచ్చిమామిడి కాయ



అనాస పండు



ఆసపకాయ
సారకాయ



దాల్చికాయ



బెండకాయ



బొరకాయ

E.

ginfa
kolipinc-
kolus- (kolic-, kolaw-)
kolcukun-

seed; grain; nut
have measured
measure
measure for oneself

inti ninda cūttālu. intlō bīyapu ginfa
lēru. ēm betti wanta cēkēri†
ēmō. ippudu ōirika lēru. pillawāṇṇi
pampinci, angatlō kolipinci
θeppincū.
pillalni pampisθē, angadiwādu sariggā
kolawadu.
parawā lēru. intiki ōisuk occēka,
maḷli kolcukunrān le'ndi.

The house is full of relatives, and there's
not a grain of rice.

I don't know. I'm busy right now. Send
the boy to the store to do some
shopping.

If the children are sent, the storekeeper
will shortweight.

That doesn't matter. As soon as they bring
the stuff home, let's just weight it
again.

F.

maḷḷi manan kalusukōwāli. mīk
 eppudu wīl awṭunṭi—sōm-wāram
 rā gal'r-ā†
 lēḍ-andi. sōm-wāram pan unṭi. wīlu
 gāḍu. buḍha-wāram, guru-wāram,
 wīl awṭunṭi.
 ayṭē, buḍha-wāram kalusukunḍām.
 enni gantalak osṭāru†
 mīr eppudu ramm antē, appudu.
 alāg ayṭē, paḍi gantalak kalusukunḍām.
 ekkada† ikkadak osṭār-ā, lēk' untē
 mī intiki ramm antār-ā.
 ikkadē kalusukunḍān le'ndi.
 mar osṭā.
 manciḍi. weḷ randi.

G.

ikkada ṭelugu mātlādēwār ewar-
 annā unnār-ā†
 ān, cālā manḍ unnār-andi. ēm,
 mīru nērcukonḍām anukunt
 unnār-ā†
 ān, awn-andi. indiyā weḷḷa bōṭ
 unnānu ganaka, ṭelugu nērcukontē
 manciḍ ani, ālōcisṭ unnānu.

H.

ēm pani mīḍ' occāru†
 ēḍō indiyā nālugu mūl'lu cūḍḍām
 an occānu.
 ēm ēm cūḍḍēr ikkada†
 ēmhī cūl' lēḍ inkānu. ikkada cūda-
 wal'sinawi, ēm ēm unnay†
 hawā-maharu, omkāṛāśramu,
 yuniwarsiti moḍal-aynawi, ēwō
 unnay. peḍḍa cūda-wal'sina cōtl
 ēmī lēwu.
 ēḍō okat rend rōḷul undi pōḍām ani.

I.

polambutrā †

kāsṭ'ō kūsṭ'ō ††
 kāwyamu
 wyākaranamu

ēm-ōy wenkatēśwar-rāw, nā kōsamēn-ā
 occāw†
 awn-andi. iw-wēḷa sāyinṭaram
 weḷḷi pōṭ unnānu. mimmalni cūsi
 weḷḷām an occānu.

We ought to see each other again. When
 can you make it? Can you come on
 Monday?

No. I'm busy Monday. Can't make it.
 I can make it on Wednesday or
 Thursday.

In that case let's meet on Wednesday.
 What time will you come?

Whenever you want me to come.

In that case let's meet at ten o'clock.

Where? Will you come here, or do you
 want me to come to your house?

Let's meet right here.

See you again.

O.K. So long.

Is there anyone here who speaks Telugu?

Yes, there are many. Why, are you
 thinking of learning it?

Yes, I am. Since I'm going to go to India
 I'm thinking that it would be good if
 I learned Telugu.

What did you come here for?

I came to India to do some sightseeing.

What all have you seen?

So far I haven't seen a thing. What is
 there here that's worth seeing?

There's the Hava Mahal, Onkarashram,
 the University and some other places.
 There aren't any really important
 things to see.

I guess I'll just stay here for a day or so.

land and things connected
 with it
 a bit of
 poetry
 grammar

Hello, Venkatesvara Rao. Have you come
 to see me?

Yes. I'm going away this evening. I came
 to see you before leaving.

† -butrā is not used independently of polamu 'field'.

†† This is a doublet construction but kūsṭ'ō is used only with kāsṭ'ō. (See note on
 doublet construction, p. 96.)

ēm unḍi cēyatāniki† ḡintam ḡiragatam.
kāka pōḡē, polambutrā-panlō
kāśḡa mā wāḷḷaki sahāyan cēyatam.
mari, ēm-annā manci pusḡakāl
ḡaḡuwuḡām an unḍi. ēn ḡaḡawam
antāru†

ēm unḍi† anukhyangā jenaral-
lingwistiklō pusḡakāl ḡaḡuwu.
kāśḡ'ō-kūsḡ'ō samskriḡa kāwyālu,
wyākaranam ḡaḡuwu.
ayḡē sarēn-andi. well osḡā.
namaskāram.
manciḡ-ōy.

What's to do? Just eating and loafing
about. Besides that there's only
helping my folks with the farm
work. Then I'd like to read some
good books. What do you suggest I
read?

I don't know. First of all, read some
general linguistics. Read a little
Sanskrit poetry and grammar.

Very good, sir. I'm going now. Goodbye.

Goodbye.

J.

paḡa
banda-cāekiri

āḡāyamu
rājīnāmā

puṇyamu

lēw-ōy, kāfiki pōḡām.
sarē. pōḡām paḡa† nāḡ gūda ḡal'-
noppigā unḍi.
banda-cāekiri. ḡacci pōḡ unnām.

tṣaṇan ḡirika lēḡu, ḡammidi āḡāyan
lēḡu. pād uḡyōgam.
nēn gūda rājīnāmā iḡḡām anukunt
unnānu.
nī puṇyam untunḍi. ā pan cēyaku.
ēm† iḡi gāka pōḡē, ink' okati.
ēdicāwu lē. iḡ oḡili pedḡē, nīkū,
nākū, uḡyōgam iccēwād ewadu†

gol; Come on!
drudgery (banda 'indecent;
foul; miserable' +
cāekiri; cākiri 'menial
work')

income
resignation; letter of
resignation
virtue; meritorious act

Get up. Let's go for coffee.

All right. Let's go. I've got a headache
as it is.

Miserable job. I can't take it much
longer.

There's never a minute's let-up, and the
pay is miserable. A rotten job.
I'm even thinking about resigning.

It's what you should do, but don't do it.
What? There are other jobs besides this.
Don't talk nonsense. If we leave, who's
going to give either of us another job?

K.

iw-wāḷa sinimāku pōḡām-ā†
manci sinimāēn-ā†
manciḡē- mallēśwari.
janam wiraga badi pōḡ unnāru.
ayḡē sarē- pōḡām.
ḡonḡaragā wanta kān ī.

Shall we go to the movies today?
Is it a good picture?
Very good. Mallishvari.
People are rushing to see it.
O.K. Let's go.
Let's eat quickly.

L.

wānagā unḍi. mīṅgu mān ēḡḡām.
alānē- nāk ēm abhyanḡaran lēḡu.

It's raining. Let's skip the meeting.
All right. I have no objection.

M.

ekaramu
pallamu (adj. pallapu)
wari
sagamu; sahamu

acre
low ground; irrigated land
unhusked rice; paddy
half

θakkina
wādukon-

inspektargāru:
ēm-andi. reddigār unnār-ā†
pani-maṇiṣi:
awn-andi. kūrċōndi. reddigār
ippudē wasθāru.

y

reddigāru:
namaskāram. ēn gāwāl-andi.
ins:
ēḥō koncem bhūmi samācāram
mātlādḥām.
r:
manciḥ-andi, inspektargāru.
ins:
mīk enθa bhūm unḍi.
r:
ēḥō nūr ekarālu.
ins:
alāgā† anθā pallapu nēl'ēn-ā†
r:
awn-andi.
ins:
mari, ī ētiki, enni pantalu
pandisθāru†
r:
rendu pantal-andi.
ins:
alāgā. ēm pandisθāru†
r:
anθā warēn-andi.
ins:
mī pant' anθā amm ēsθār ēmiti.
r:
abbē lēḥ-andi. ēḥō saha-bhāgam
ammūḥām.
ins:
θakkin saham ēn jēsθār ēmiti.
r:
ēḥō mā kutumban kōsam
wādukontām.
ins:
mīk enθa peḥḥa kutumbam ēmiti.
r:
lḥḥaru kumārlu, nā bhārya.
ins:
sarē. well osḥām.
r:
namaskāram-andi.

remaining; left over
use for oneself.

Inspector:
Hello. Is Mr. Reddi in?
Servant:
Yes sir. Have a seat. Mr. Reddi will
be here in just a moment.

.....

Reddi:
Hello. What can I do for you?
Ins:
Let's talk over your land situation a
bit.
R:
All right, Inspector.
Ins:
How much land do you have?
R:
About a hundred acres.
Ins:
So. Is it all irrigated land?
R:
Yes.
Ins:
Then, how many crops do you grow
this year?
R:
Two crops.
Ins:
So. What are you growing?
R:
It's all paddy.
Ins:
Will you sell your entire crop?
R:
Oh no. I'll sell about half.
Ins:
What will you do with the remaining
half?
R:
I'll use that for my family.
Ins:
How large a family do you have?
R:
Two sons and a wife.
Ins:
Well, that's it. I'll be leaving now.
R:
Goodbye.



అంగడి

angadi

N.

mabbu
kammukon-
urumu
merupu
gāl-ḍummāramu†

cloud; dimness
pile up (intr.)
thunder
lightning
dust storm (gāli 'wind' +
ḍummāramu† 'dust')

† or ḍumāramu.

ākāśam anθā mabbu battinōi.
 cūśār-ā†
 awn-andi. atu waypu-ninci, kammuk
 osθ unnaōi.
 awnu. urumulu, merupulu, gāl-
 ōummāran gūda bayl-ōērāy.
 ink' oka tśananlō kunda pōθagā wāna
 kurisēt-t unōi.
 ayθē paṭa† tonṭaragā intiki pōṭām.
 lēka pōṭē, θukku θukkuḡā θadisi
 pōṭām.

O.

nāku θelisina koncen θelugulō
 mātīlādṭām-ā†
 sarē. mī pēr ēmiti†
 nā pēru, kriṣṇā-rāw.
 mīku bhāryā biddal unnār-ā†
 awn-andi. ok' kumārudu. mī wālī
 anθā kulāsēn-ā†
 kulāsēn-andi. iṭṭaru kodukulu, ok'
 kumārθe. kumārθeku monnanē
 wiwāham aynōi.
 alāḡā† mī allud ēn jēsθ unnār-andi.
 mā alludu θālūk-kaccērīlō gumāsθa.
 mī θelugu wiśayam mīru siggu-pan'n
 awasaraṇ lēṭu.
 ēṭō mī ṭaya.

P.

eda-bāw-

arē rāmu- manam eppudu bhōn
 cēṭṭām†
 ēmit-ōy† appudē ākal aynṭē†
 mā ṭēsānlō ayθē, ī pātiki rendu sārīlu
 bhōn cēsēwālīam.
 ēy jōnf. iṭī, hinṭū-ṭēsām. bhōjanam
 enimiṭi gantalaku.
 ekkada bhōn cēṭṭām†
 kālējī-hāstallōnē-
 aṭ enθa ṭūram†
 ṭaggirē. nēnu marci pōyānu. nuww ē
 bhōjanam θīsukontāw.
 aṭ ēmiti. nāk arṭhan gā lēṭu.
 mā hāstallō rendu bhāḡāl unnay. kūra-
 gāy'lu māṭram θinē bhāḡam,
 māmsam θinē bhāḡam.
 nēnu māmsam θinē bhāḡanki† pōwālī.

The sky has become completely overcast.
 Did you notice?
 Yes. They're piling up over there.

Yes. It's thundering and lightning and a
 dust storm is starting up.
 It looks as though it will be pouring in
 another minute.
 Then come on. Let's go right home.
 Otherwise we'll get soaked.

Shall we try out the little Telugu I know?

O.K. What's your name?
 My name is Krishna Rao.
 Do you have a wife and children?
 Yes. One son. Is your family well?

They're well. I have two sons and one
 daughter. My daughter was just
 married.
 Is that so? What does your son-in-law do?
 My son-in-law is a clerk in the taluq
 office.
 You don't have to be ashamed of your
 Telugu.
 You're very kind to say that.

separate (eda or edamu
 'interval' + pāw- 'divide;
 leave')

Hey Rama. When do we eat?

What's that? Hungry already?
 In my country we'd have eaten twice by
 this time.
 Hey Jones. This is India. Dinner's at
 eight o'clock.
 Where do we eat?
 Right in the college hostel.
 How far is it?
 Right near by. I forgot something. What
 kind of food do you take?
 What's that? I don't understand.
 Our hostel has two sections: a vegetarian
 section and a non-vegetarian section.
 I'll have to go to the non-vegetarian
 section.

† One would expect bhāḡānikī here.

ayyō, manam eda-bāwālī. enḍuk
antē, nēnu kūra-gāy'lu māṭram
ṭintānu.
bhōjanam ayn' ṭaruwāṭa, ninnu
cūsṭānu.

Too bad. We'll have to separate. You see,
I'm a vegetarian.
I'll see you after dinner.

Q. bōru
ēm majhilō† lēci ninḍunnāw ēn†
pikcaru bōrugā unḍi, weḷḷi pōḍām ani-

bore
Why are you getting up right in the middle?
The picture is a bore. Let's go.

R.
ēm-andi, ekkadik eḷṭ unnāru†
mā snēhiṭud madrās-nunc oṣṭ untē,
kalusukunḍām ani stēṣank eḷṭ
unnānu.
bandi ī wēḷa cālā ālasyangā ostunḍ
ani winnānu.
ayṭē, ippudē stēṣank eḷḷi, lābham
lēḍē--
randi, intik eḷḍām. maḷḷi koncem
ṭarawāṭa, mīru stēṣanik eḷḷi,
kalusukō waḥḥu.

Hello, where are you heading?
My friend's coming from Madras, and I'm
going to the station to meet him.
I heard that the train will be late today.
In that case there isn't much point in going
to the station.
Come on, let's go home. You can go to the
station again in a little while to meet
him.

Grammar Notes and Drill

1. Formation of the Hortatory

A form whose chief meaning is 'let's _____', when it occurs as the main verb in a sentence, is composed of the verb root or complex base and an ending -ḍāmu. This ending may be said to consist of an element -ḍ- and the first-person plural personal ending -āmu.

The form of the root which is used with -ḍāmu resembles the root form found in the present-future, except that in place of a root-final -s, a -ḍ is used.

pōṭānu.	I'll go.	pōḍām.	Let's go!
pan jēsṭānu.	I'll do the work.	pan jēḍḍām.	Let's do the work!

	Present-future	Hortatory
go	pōṭānu	pōḍāmu
eat	ṭintānu	ṭinḍāmu
do	cēsṭānu	cēḍḍāmu
see	cūsṭānu	cūḍḍāmu

pōḍām.	Let's go.
ī adda ḍōwana pōḍām.	Let's take this shortcut.
nēn jeppinḍ anṭā marci pōḍām.	Let's forget everything I said.

† for maḍhyalō

unḁām-ā, pōḁām-ā.
untē unḁām, pōḁē pōḁām.

weḁḁām-ā†
intik eḁḁām.

Shall we stay here or go?
If we're going to stay, let's stay; if we're
going to go, let's go.
Shall we go?
Let's go home.



pāḁra sāmānu kottu

పాత్ర సామాను కొట్టు

warṣam kurawani rōḁ jūsi, piknikki
weḁḁām.
ḁelugu mātlāddānikī prayaḁnan
jēḁḁām.
nēn tirig occin appudu, ā sangaḁi
mātlāḁḁām.

kānuka

wāḁḁ ammāy puttin rōḁuk ēn kānuk
iḁḁām.

Let's pick a day when it isn't raining and
go for a picnic.

Let's try to talk Telugu.

Let's talk about that after I return.

gift

What shall we give their daughter for her
birthday.

bombay-ninci, pillalak ādukōtānik
ēn 0eḍḍām†
mārketuk eḷḷi, kūralū paḷḷū 0eḍḍām-ā†

iw-wēḷa, manci sinimā occinḍi-ta.
cūḍḍām-ā†
inkā taym untē, baḷārīki pōyi, konni
0elugu puṣṭakālu konukkunḍām.
wāṇṇi cātuku pilic cebḍām.
āyanṭō ēm anḍām.
ippud ī pan jēṣāwu gaḍ-ā† āyanṭō
ēm anḍām†
kāś' sēp ikkada kūrcunḍām-ā†

0ēlcukon-

munḍu, ī sangaṭi 0ēlcukunḍām.
akkad ēn ʃariginḍ-ō pōy 0elusukunḍām.
inka moḍal-bedḍām.
poḍḍu gūkinḍi. ṭipam bedḍām.
ṭipāl ārp ēsi, padukunḍām.
man iḍḍaram kalisi 0inḍām-ā, lēka
pōṭē ewariki wāḷḷē 0inḍām-ā.
inkā wādi sangaṭi pedḍām.
inṭatiṭṭō sari-pedḍām.

What shall we bring the children from
Bombay in the way of toys?
Shall we go to the market and get fruit
and vegetables?
They say a good picture has come today.
Shall we see it?
If there's still time, let's go to the bazaar
and buy some Telugu books.
Let's call him aside and tell him.
What shall we say to him?
You didn't behave properly, did you. What
shall we tell the boss?
Shall we sit down here for a little while?

decide; settle

Let's settle this matter first.
Let's go find out what happened there.
Now let's begin.
The sun has set. Let's turn on the light.
Let's turn out the lights and go to bed.
Shall we eat together, or shall we each
go home to eat?
Let us consider his case further.
Let us end with this.

2. Hortatory + an-

The hortatory verb, when followed by the verb an-, may be translated 'want to...'.
In casual speech it may be followed by ani in sentence final position, in which case
it often is a mild assertion of wish 'I guess I should ...'.

pōḍām ani.
intiki pōḍām ani, wādi picci.
intiki pōḍām antē, kuḍaret lēḍu.

gaduwa
mincu- (minc-, minc-)

inṭa 0onḍar enḍuk antē, bāki gaduwa
minci pōṭunḍ ani.

mā ūriki cērḍām ani anukunt unnānu.
konḍām antē, dabbu lēḍu.

I guess I'll be going.
He's anxious to go home.
It's impossible to go home.

term
exceed

If you ask what the rush is, it's because
the deadline for repayment will be
passed.

I want to go to my home town.
If I want to buy anything, there's no money.

3. Hortatory + Imperative

Sentences in which the hortatory form is the main verb may sometimes be followed
by the imperative of one of a small set of verbs, or by the special imperative paḍa
'go'. Usage varies considerably in different areas, and in some places differs among
different age groups.

cālā sēp aynḍi. pōḍām paḍa†
0inḍām paḍa†
wādi sangaṭi pedḍām paḍandi.
pan jēḍḍām paḍa†
hōtalki wēḷḍām randi.

It's getting late. Let's go.
Let's go eat.
Let's go settle his affair.
Let's go to work.
Come on, let's go to the hotel.

intiki weḷḷām pattandi.
nāluga idli ṭinḍām pattu.
munḍu, ī sangati ṭēlcukunḍām
pattandi.

Let's go home.
Let's get some idles.
First, let's settle this matter.

Translation Exercise

A.

- 1 nālugaḍāḍiki kāsṭa miguluḍḍām. 8
- 2 ē sanḍēham waccinā, plīdargārni salahā aduguḍām. 3
- 3 wāṇṇi weḷḷēt attu cēḍḍām. 7
- 4 wāṇṇi ṭinēt-tu cēḍḍām. 10
- 5 ḍāṇṇi ḍaḍiwēt-tu cēḍḍām. 1
- 6 pallet-ūriki weḷḷin appudu, sūtū bītū wēsukunḍām-ā† 6
- 7 pandaga munḍara, manci muggulu wākitlō pedḍām-ā† 2
- 8 paṇi-manīṣ unn' appudu, ingliṣlōṇē mātlāḍḍām. 4
- 9 wāṇṇi parikṣalaki ḍaḍuwukōṇ iḍḍām. 9
- 10 gaḍilō wēḍigā untē, kitikīlu ṭeruḍḍām-ā† 5

B.

- 1 Let's make her study. 5
- 2 Shall we put nice decorative patterns in the entrance way before the holiday? 7
- 3 Whatever doubts come up, let's ask a lawyer's advice. 2
- 4 When the servant girl is about, let's speak only in English. 8
- 5 If it's warm in the room, shall we open the windows? 10
- 6 When we go to the village, should we put on western clothes? 6
- 7 Let's make him go. 3
- 8 Let's save some for the other fellow. 1
- 9 Let's let him study for the examinations. 9
- 10 Let's make him eat. 4

Word List

āḍāyamu	income	ṭēlcukon-	decide; settle
urumu	thunder	paḍa (formal: paḍandi)	go! Come on! (isolated exclamatory imperative)
ekaramu	acre		
eda-bāw-	separate (<u>eda</u> or <u>edamu</u> 'interval' + <u>pāw-</u> 'divide; leave')	pallamu (adj. pallapu)	low ground; irrigated land
kammukon-	hide; pervade; surround; spread over	puṇyamu	virtue; meritorious act
kānuka	gift	polambutrā	field and such
kāwyamu	poem; poetry	banda-	drudgery (<u>banda</u> 'indecent; foul; miserable' + <u>cākiri</u> ; <u>cākiri</u> 'menial service; drudgery')
kāsṭō	a bit of	cākiri	
kūsṭō			
kolipinc-	have measured	bōru	bore; boring
kolcukon-	measure for oneself	maḍbu	cloud; dimness
gāl-ḍum-	dust storm (<u>gālī</u> 'wind' + <u>ḍummāramu</u> 'dust')	merupu	lightning
māramu		rājīnāmā	resignation; letter of resignation
ginja	seed; grain; nut		
ṭakkina	remaining	wari	unhusked rice

wādukon-
wiṣhamu
wyākara-
namu

use for oneself
way; sort; type
grammar

sagamu; half
sahamu
samskriṭamu; Sanskrit
samskruṭamu



బాటలు ఉండుట

battalu uṇukuta

Telugu-English Vocabulary

The Telugu words found in this text are listed below in an order that very closely follows the alphabetic order of dictionaries which use the Telugu orthography. The number found after most of the vocabulary entries refers to the page on which the word is first used in a sentence.

Verbs are cited in only a single stem form, provided that the other stems can be readily inferred. Most verbs of this kind are given in their present-future stem forms; an exception is made in the case of verbs with stems ending *-is-* *-inc-* *-inc-*, which are cited in their past stem forms. Verbs whose stems are not entirely regular are cited by present-future stem, but past and negative stems are given in parentheses.

As in the body of the text, a semicolon separates alternative forms of a stem or word.

akkada (adj.	there	aḍi (adj. ḍāni,	that; that one
akkadi) 55		pl. awi,	
akkara 77	necessity; need	pl. adj. wāti) 5	
akkassu 278	anger	aḍugō 28	there it is; look
akṣaramu	letter of alphabet		there ('behold')
akṣarābhyāsamu	learning of the	aḍē panigā 128	incessantly
287	'ABC's'	aḍḍamu 80	mirror
agni	fire	aḍḍe 9	rent
agnip-		aḍruṣṭamu 192	luck; good fortune
pramāḍamu	accidental fire	aḍruṣṭawan-	lucky person (male,
286		ṭudu 89	informal)
agrahāramu	'Agraharam' (particu-	aḍruṣṭawan-	
187	lar section of town)	ṭurālu 193	lucky person (female)
-ata 69	it is said; allegedly	aḍhyāyamu 90	chapter
atu 165	that way	an- 106	say
atū-wanti	that sort of	ani 142	(quotative)
-attu 222	like; as; as though	anipinc- 232	cause to say; cause
adugu 83	step; foot (unit of		to think
	distance)	anukon- 131	think; suppose
adugu- 113	ask; request	antē 24	what does that mean;
adiginc- 295	have (someone) ask		if one says; as for
adukkon- 195	request; live by	anukūlamu 101	favorable; suitable;
	begging		convenient
addu 181	hindrance; obstacle	anubhawinc- 245	experience
addu- 219	obstruct; impede	angadi (adj.	shop
apā 34	'anna' (monetary unit	angadi;	
	equal to 1/16 of a	angati) 10	
	rupee)	ancēṭa 192	therefore
aṭṭanu 5	he; that male person	antu 147	pollution; something
aṭiḍhi;	guest		soiled
aṭiṭhi 87		antu- 281	stick to; touch
aṭṭa;	mother-in-law	antē 24	(see <i>an-</i>)
aṭṭagāru 193		-andi 1	Sir (suffix of address)

anθa	23	so; so much	ammu-	101	sell
anθamu	224	end	amminc-	295	cause to be sold
anθasθu	57	floor; story	ammukon-		sell
anθā (adj. anθati, all; everything				291	
pl. anni; annī,			aynōi	70	(see <u>aw-</u>)
pl. adj. anniti)			ayθē	14	then (see <u>aw-</u>)
4			ayθu	55	five
anθaru	75	all (persons); every-	ayθuguru	87	five (persons)
		body	ayθum-bāwala		five and one quarter
anθu-	231	arrive at; get to	35		
anθamu	65	beauty	-ayna	45	(adjectivizing suffix)
anθagaθθe		beautiful person	-aynā	24	still; nevertheless
		(female)	-ayya	5	sir (formal suffix of
anθagādu		beautiful person			address)
		(male)	ayyagāru	235	master; gentleman
anθaru	75	(see <u>anθā</u>)	ayyō	112	(exclamation of despair
anna;		elder brother			or commiseration)
annayya	5		ays	128	ice
annamu	40	cooked rice; food	ara	6	half
annan-ginne		rice bowl	ara	87	drawer
164			arati		plantain
anni; annī	53	(see <u>anθā</u>)	arati-āku		plantain leaf
apāyakaramu		danger		281	
224			arati-pandu		ripe plantain fruit
appu	105	loan	41		
appudu (adj.		then; at that time; when	arawamu	14	Tamil; Tamil language
appati)	37		arawa-bhāsa		Tamil language
abaθθhamu	90	lie; falsehood	20		
abbāyi	25	boy; son	araway	84	sixty
abbi	190	my boy! (informal term	arise	230	rice cake
		of address to males)	arugu	190	verandah
abbē	5	(exclamation of nega-	arugu-	303	be worn away; be
		tion)			digested
abbō	204	exclamation of nega-	arugō	28	there he is (formal)
		tion)	arus-		shout; bawl
abhi-prāyamu		opinion	(aric-;		
9			araw-)	108	
abhyanθaramu		objection	arōha	14	half
76			arōhamu	43	meaning
abhyāsamu		practice	arru	273	neck (of animal)
287			alankāramu		ornament
amāwāśya;		new moon	273		
amāwāśya			alawātu	95	habit; custom
181			alawātu-pad-		become accustomed
amerikā	23	America	191		
amerikā-		America	alawi	286	possibility
ōśamu	191		alasata	64	weariness
amerikā-		American (male, in-	alā; atlā;		so; in that manner;
ōśasθudu		formal)	alāgā; atlāpā		thus
59			(adj. alāti;		
ambali	245	gruel; porridge	atlāti; alānti;		
amma	1	ma'am; mother; Miss	atlānti)	33	
ammāyi	34	daughter; girl	alugu-	303	be angry

alugu-	303	be angry	ānōhrudu	44	Andhra person
alupu	233	fatigue			(male, informal)
alus- (alis-,		be tired	āpu-	198	(see āgu-)
alaw-;			apukon-	290	(see āgu-)
aliy-)	165		āfisu	70	office
-allā	96	(in sentences of com-	āfīs-bantrōṭu		office peon
		parison)		53	
-allā		-ever	āme	27	she; that female person
appud-allā		whenever	āyana	5	he; that male person
	233				(respectful)
alludu	9	son-in-law	āyā; āya	28	nurse-maid; 'ayah'
aw- (ay-, aww-		become	ār-	140	dry (intr.); go out;
and kā-) 100					be quenched
awaṭala	165	on that side; over	ārpu-	286	extinguish; put out (tr.)
(adj. awaṭali)		there; away	ārpinc-	286	have something
awasaramu	45	necessity; need			extinguished (tr.)
awi (adj.		(see aḍi)	-āra	149	fully; completely
wāti)	53		ārambhinc-		begin
awnu	4	yes		224	
asalu	34	real; really	āru	85	six
ā	14	that	āruguru	87	six (persons)
-ā	4	(interrogative suffix	ārunn-aru		six and a half
		for 'yes-no'		88	
		questions)	ārōgyamu	147	health
ākali	64	hunger	ālayamu		place
ākāśamu	29	sky	ōēw-ālayamu		temple
āku	165	leaf		14	
ākharī	211	last; final	wasṭar-ālayamu		cloth shop
āgu-	115	stop; halt (intr.); be		41	
		bearable	śiw'-ālayamu		temple of Shiva
		stop (tr.)		42	
āpu-	198	restrain oneself	ālasyamu	70	delay
āpukon-	290		ālu	185	wife
āgastu		August	ālōcinc-	113	think
ācāramu	41	custom	āwalinc-	121	yawn
āta	122	play; game; activity	āwida;		she; that female person
ātagaṭṭe		player (female)	āwide	96	
ātagādu		player (male)	āwu		cow
āttē	61	at all (with negative);	āwu-pālu	65	cow's milk
		so much	āśa	246	wish
ād-	109	play; move	āśa-pad-	150	wish; hope for; long
ādukon-	176	play			for
āda-		female	āśa-ped-	152	encourage; cause
ādaḍi (pl.		woman			to hope
ādawāḷḷu)	112		āśadamu;	228	Ashada (fourth month of
āda-pilla	257	female child; girl	āśadhamu		Telugu year)
āda-maṇiṣi		woman	āsāmi	245	landlord
	88		āspaṭri	105	hospital
āḍāyamu	309	income	āswījamu	228	Aswiṣa (7th month of
āḍi-wāramu		Sunday			Telugu year)
	118				
ān	23	yes	āhā	300	yes
ānanḍinc-	141	enjoy oneself	āhāramu		food
ānōhra;		Andhra; Telugu	āhāra-	298	kinds of food
ānōhrā	33		paḍārḍhamu		

ika; iha	2	then	iw-wāla;	84	today; now (see <u>i</u>)
ikkada (adj.)			wi-wēla		
ikkadi)	39	here	iṣṭamu	64	wish; pleasure
itu	174	this way; here	is- (icc-,	100	give; permit (after
itu-wanti	224	this sort of	iww-; iyy-;		infinitive)
idugō	28	here (he) is	imm-; ī)		
idli	265	'idli' (kind of rice cake)	iṣṭukon-	192	give; pay
iṣṭukon-	192	(see <u>is-</u>)	ippinc-	286	cause to give
iṭṭadi	44	brass	ī;	14	this
iṭi		this; this thing	ī wāla;	84	today; now
(adj. ṭini;			iw-wāla		
inṭu)			īṭa	303	swimming
iṣṭigō; iṣṭugō		here (it) is	īme	28	she; this female person
iṣṭaru	86	two (persons)	īwide;	212	she; this female person
iṣṭaramu		we two (iṣṭaru +	īwida		
	131	-amu 'we')	utti; watti;		utter; mere; vain;
inumu	42	iron	otti	69	useless
(adj. inapa)			utti	274	network; sling in which
inkā	6	still; yet; other; more			cooking utensils are
inglīṣu	20	English; English			stored
		language	uduku	173	heat; boiling heat
injinu	226	engine; tractor	ukuku-	173	heat; boil
inti		(see <u>illu</u>)	uṭuku-	107	wash (clothes)
indiyā	112	India	uṭṭaramu	243	north
inṭa	58	this much; this many	(adj. uṭṭarāṣi)		
(adj. inṭati,			uṭṭaramu	135	letter
pl. inni)			uṭṭasawamu	130	festival
inṭu	74	(see <u>iṭi</u>)	uṭayamu	241	morning
ippinc-	286	(see <u>is-</u>)	uṭayinc-	259	arise; leave (slang)
ippu-	152	open; untie	uṭṭeṣamu	97	intention
ippudu	37	now	uṭyōgamu;	115	job; position
(adj. ippati)			ujjōgamu		
ibbanṭi	167	trouble; difficulty	un- (un-	61	be
iraway	83	twenty	and und-,		
iruku	48	narrow; cramped	und-)		
irugu		neighborhood; neighbor-	unṭu- (unc-,		keep; place
		ing	unṭ-)	126	
		neighbor	unṭukon-	292	keep for oneself;
irugu-	286				save
poruguwādu			ungaramu	40	ring
irugu-;	130	be crushed	upaṭeṣamu	265	instruction; lecture
wirugu-			upanyāsamu		speech; lecture
ilā; itlā;	24	this way; this manner;		120	
ilāgā; itlāgā		so; this sort of;	upayōgamu	48	use; usefulness
(adj. ilāti;		such	upayōginc-		use
ilānti; itlānti;				241	
itlānti)			upōsamu	119	fast; abstinence
illu (adj.)	6	house	upmā	301	'upma' (an article of
inti, pl. illu)					food)
inti-pēru	34	family name; sur-	ummi;	182	saliva; spittle
		name	ummu		
illālu	67	lady of the house;	uyyāla	292	swing
		housewife	urumu	312	thunder
iwi		(see <u>iṭi</u>)			

urusu		festival	enda	165	sunlight; heat of the sun
ulawalu	223	'horse gram' (kind of food grain)	endā-kālamu		hot season;
usuru		sigh; breath		154	summer
ūgu-		swing (intr.)	endu-	154	dry up (intr.)
ūginc-		swing (tr.)	enθa	6	how much? how?; how many?
ūp-	122	swing; shake up (tr.)	(pl. enni)		
ūd-	275	fall; become loose	enθ'o	6	so much (with negative)
ūda-gottukon		cause to fall out	erōaru	76	how many (persons)?
	217		enōu		(see ēōi)
ūra-gāya	142	pickle	enōuku	17	why?
ūrikē	106	simply; idly	enōukō	175	for some reason
ūru (adj.		village; inhabited	eppudu	99	when?
ūri)	23	place	(adj. eppadi; eppati)		
ūriwādu	42	villager (male, informal)	eppud-aynā		at any time (in questions)
ūrukun-	131	keep silent		191	
ūsarawell	18	chameleon	eppudū	96	never (with negative)
ekaramu	310	acre	eppudō	302	sometimes
ekastrā	277	extra	emuka	253	bone
ekkada	6	where?	erugu-	174	find out; know
(adj. ekkadi)			erupu	35	red; redness
ekkad-aynā		anywhere	(adj. erra; errati)		
	172		elā; elāgā		how?; in what manner?; what sort of?
ekku-	130	go up; get upon; climb	(adj. elāti; elānti; etlati; etlantī)	14	
ekkinc-		raise	ellundi	111	day after tomorrow
ekkuwa	43	excess; excessive; much	el-		(see wel-)
ega-		up	ewadu	5	who? (male, informal)
ega-ōobbu-		misappropriate	ewaθe		who? (female, informal)
	182		ewaru	5	who? (formal)
egur-	274	fly; jump up	ē	23	which?
etu	187	how?	ētu (pl. ēiū)	69	year
etu-wanti		what sort of?	ēdu (adj. ēdint-)	87	seven
	215		ēduguru	87	seven (persons)
eda-		interval	debbhay	84	seventy
eda-bāw-	312	separate	ēdupu	176	crying; weeping
edama; edama		left (side)	ēdus- (ēdc-, ēdaw-)	115	cry; weep
edamu	257	space; room; interval	ēdipinc-	288	
eθθu	48	high; height	ēdpu- (ēdip-, ēdap-)		cause to cry; tease
eθθu-	290	lift up	ēōi (adj. enōu; ēōni)	23	weep
eθθukon-	142	lift up and hold	ēō-aynā	101	which?; which one?
eōuru	71	opposite	ēōō	61	anything
eōōu	108	bullock	ēnugu		some; somewhat; something
(pl. eōōulu; edlu)					elephant
edla-bandī		bullock cart			
	244				
enabhay	91	eighty			
enimiōi	20	eight			
(adj. enimiōinti)					
enamanduguru	87	eight (persons)			

ēmi	1	what ?; hello (with suffix of address)	kaṣha	239	story; tale
ēmitti	5	what ?	kan-	303	see (used only in past non-finite <u>kani</u>)
ēm-aynā	113	any; anything	kanipinc-	126	seem; appear; be visible
ēmī; ēmhī	15	anything (with nega- tives)	kangālī	286	miserable; nasty
ēmō	83	something or other; perhaps	kančamu	9	metal dish
oka; ō	10	one; a	kanču	56	bell metal
okati (adj. onti)	85	one; one thing	-kantē;	93	than
okatinna-ara	10	one and a half	-kannā		
okadu	86	one person (male, informal)	kannu (adj. kanti, eye pl. kaḷḷu; kandlu)	81	
okaṭe	86	one person (female, informal)	kaḷḷāra	154	with one's own eyes
okaru	86	one person (formal)	kappu	155	cup
ontiwādu	86	bachelor; single per- son (male, informal)	kappu	285	roof
odalu		(see <u>oḷḷu</u>)	kappukon-	274	cover oneself with
oddu	122	shore	kamalamu	256	lotus; lotus-type earring
oḍal-		(see <u>waḍul-</u>)	kamalā	54	orange; sweet orange
oḍḍu		(see <u>waḍḍu</u>)	kampu	36	stench
onti	69	(see <u>oḷḷu</u>)	kammukon-		pile up; spread over; hide; pervade
oppu-		be agreeable	kamsāli	34	goldsmith
oppinc-	256	persuade to agree	kayli;	140	guard; watch
oppukon-	232	agree; consent	kāwili		
os-		(see <u>was-</u>)	karuwu	193	famine
orē	161	hey! (vocative excla- mation)	karnātakamu		Kannada country; Mysore
ō		(see <u>oka</u>)	karnāta-		
-ō	34	(suffix having dubitative or interrogative meaning)	karnāta-	239	Carnatic music
ōda	28	ship	kaṇṇāṭamu		Kannada
ōnamālu	287	alphabet; 'ABC's'	karnāta-		Kannada country;
-ōy	1	(informal suffix of address)	ōḍḍamu	239	Mysore
ōrpu	75	patience	karra	104	stick
kakku	290	vomiting	kalaga	182	mixing; interference
kaccēri	10	courthouse	kalarā;	194	cholera
kattadamu	18	building	kalarālu		
kad- (katt-)	106	tie; build; pay (taxes)	kalugu-	167	happen; occur
kattukon-	167	dress oneself (in dhoti or sari)	kalus- (kalis-, kalaw-; kaliy-)	131	join; meet
kadugu-	106	wash	kalupu-	139	mix (tr.)
kadukkon-	247	wash oneself	kalusukon-	111	meet
kadupu	81	belly; stomach; womb	kalektaru	112	collector (chief govern- ment officer of a district)
kaṭṭi	247	knife	kalō ganjō		a quick snack; a bite to eat
kaṭṭera	287	scissors	kallu	152	toddy (an alcoholic beverage)
kaḍul-	246	move (intr.)	kaḷa	239	art
kaḍupu-		move (tr.)	kaḷā-	116	Kala Mandira (name of school)
			manḍīramu		(see <u>kannu</u>)
			kaḷḷāra	154	

kaṣṭamu 9	difficulty; difficult	kāsu 255	jeweler's weight (= 1 silver rupee or about 1/2 ounce)
kaṣṭa-pad- 295	take pains; exert oneself	kāśha 23	a little; some; somewhat; rather
kaṣṭa-ped- 296	cause trouble; make trouble for	kāśhō kūśhō 309	a bit of
kā (see <u>aw</u> -)	because	kitikī 101	window
kā-batti 146	crow	kinḍa; 78	under
kāki 108	finish; use up (<u>kā</u> + <u>cēs</u> - 'do')	kinḍa	
kājēs- 140	wait	kinḍata; kinḍata	ago; last
kācukon- 116	seed pod	(adj. kinḍati; kinḍati) 150	
kāda 17	yoke	kinḍa-ped- 130	put down
kādi 17	but; although	kukka 42	dog
kāni; gāni 24	gift	kukka- 281	animal intelligence
kānuka 314	brilliance; sparkle; luster	kutumbamu; 84	family; wife
kānṭhi 256	(name of magazine)	kutumbhamu 84	
kānṭhika 239	boss; master	kud-(kutt-) 107	sew
kāmanḍu 259	unripe fruit	kudi 89	right (side)
kāya 41	paper	kuḍur- 245	become settled
kāyṭhamu; 45	flow; leak	kunuku- 216	doze; nap
kāgiṭhamu	cause to flow;	kunda 138	pot
kār- 291	drip (tr.)	kuppa 108	heap; stack
kārus- 233	cause	kuppa-nūrpū- 249	threshing and winnowing time
(kārc-, kārc-)	spiciness; pungency; 'hotness'	kālāmu 249	son
kāraṇamu 9	car; automobile	kumārudu 84	daughter
kāramu 167	Kartiga (eighth month of Telugu year)	kumārṭhe 84	rain
kāru 42	be hot; burn (intr.)	kurus- 116	(kuris-, kuraw-)
kārṭigamu 228	burn (tr.)	kurcī 9	chair
kāl- 107	pastime	kurrawādu; 64	boy
kālus- 107		kurrādu	
(kālc-, kālc-)		kulamu 178	caste; community
kālakṣēpamu; 115		kulāsā 4	health; well-being
kālatṣēpamu		kuḍini 65	kitchen
kālamu 42	time	kūk- 194	set (of sun or moon)
(adj. kālapu)		kūjā 135	earthenware pot
kālawā; 111	canal	kūṭamu 154	meeting; gathering
kāluwa		kūd- 182	meet; fit; be proper
kālu 81	foot; leg	kūdaḍu	shouldn't; must not (with infinitive)
kālējī; 69	college	kūdā; gūdā 24	also; even
kālēj	(see <u>kayli</u>)	kūṭuru 36	daughter
kāwili	poem; poetry	kūra 77	vegetable
kāwyamu 309	Banaras	kūra-gāya 99	vegetable
kāśi 232	bear (fruit)	kūrcon- 130	sit down
kās- (kāc-, kāy-) 130	heat; boil (tr.)	kūl- 185	lie down; fall
kās- (kāc-, kāc-; kāy-) 155	guard; watch over	kūll 75	wage
kās- (kāc-, kāy-) 244	a few; some	kūliwādu; 183	wage worker; laborer
kāsinī 130		kūlādu 256	ruby

kēka	245	cry; shout	klāsu	89	class
kērala	79	Kerala	kṣaṇamu; 212		moment; instant
kottu	138	shop	ṭṣaṇamu		
kottuwādu	57	shopkeeper	khaṣṣar	35	hand spun and woven cloth
kod-(kott-)	113	strike; beat	khariṣu	14	price; expensive
kottukon-		beat	kharṣu	86	expense
koduku	76	son	khāli	119	empty
koṭṭa	18	new	khūni	268	murder
koṣawa	260	deficiency; lack	gatta		bundle
koṣṣi	105	a little; a few	cīpuru-gatta		broom
koṣṣi	235	as much as; the more		121	
kon-	105	buy	gattigā	153	strongly; harshly; firmly
konukkon-	285	buy for oneself	gattu	123	edge
koncemu; 141		some; a little; some-	gadapa	151	threshold; getaway
koncamu		what	gadiyāramu	30	watch; clock
konda	48	mountain; hill	gadinc-		earn; acquire
konda-ṣṣamu		mountainous country	gaduwa	315	term
	173		gaddamu	180	beard
konṭa	57	some	gaddi	42	grass
(pl. konni)			gadd-illu	43	grass house
konṣaru		some (people)	gaṣi	23	room
kobbari;		cocoanut	gaṣumu-	274	scold; threaten
kobbare;			gaṣṣe	281	throne
kobbera			ganuka;	210	therefore
kompa	76	hovel	ganaka		
kommu	230	horn of an animal	ganga	116	Ganges River
koluwa	90	royal court	ganji		water in which rice was cooked
kolus-	307	measure			
(kolic-; kolaw-)			kalō ganjō	138	a quick snack
kolipinc-	307	have measured	ganta	54	hour; o'clock; bell
kolṣukon-	307	measure for oneself	gantala-karu	286	fire-wagon
kollāyi	152	loin cloth	gampa	109	basket
kolāyi	77	water-tap	gayyāli;	79	nagging woman; shrew
kosur-	275	bargain; demand more than agreed upon	gayyāliṣi		
kōka	41	saree	garwamu		pride
kōti		crore; ten million	garwa-kāraṇamu		cause for pride
kōtu	97	(Western) coat		282	
kōṣaṭu	193	daughter-in-law	-gala	25	possessing; having
kōḍi	101	chicken	gala-	173	be able
kōṭi	139	monkey	(future galugu-, past galig-)		
kōpamu	65	anger	gawrawamu		honor; respect; prestige
kōp'-pad-	150	get angry	gawrawinc-	282	respect; honor
kōmati	303	merchant	gawwa	122	seashell
kōra	230	fang	gā	135	of course
kōrsu	261	course (of study)	gāfu	34	bangle
kōs-(kōs-, 232		cut	gāḍiṣe;	140	donkey
kōy-)			gāḍiṣa		
kōsukon-	273	cut one's own	gāni; kāni	24	but
kōsamu	116	for; on account of	gāre	131	(kind of cake)
kraysawudu		Christian (male, in-	gāli	123	wind; breeze
	91	formal)	gāl-ṣummāramu	312	dust storm
kraysawurālu		Christian (female)			
kraysawarālu	37				

gid-(gitt-) 202	be pleasing; suit	goyyi; gōyi 77	plt
ginfa 307	seed; grain; nut	(adj. gōi, pl. gōulu)	
gi-; gī- 94	(replacive prefix in doublet construction)	gorugu- 222	shave; 'flunk'
ginne 183	cup; bowl	gorre 244	sheep
gillukon- 268	pare; pluck	golusu 256	chain
guccū- 275	prick; thread; string	gōda 77	wall
(gucc-, gucc-)		gōduma; 99	wheat
gudi 6	temple	gōdhuma	
gudiṣe; 38	hut	gōpuramu 19	temple tower
gudiṣa		gōru 122	finger nail
gudda 40	cloth	gōla 120	howling; wailing
guddi 27	blind	gyāpakamu;	memory
guddu 150	egg	gnyāpakamu;	
guḍḍu- 148	strike; hit	nyāpakamu 196	
gunta 290	pit	grāmamu 96	village
gunjukon- 274	struggle; writhe; move under compulsion	grāmasūdu 113	villager
gundā; 126	through	ghōramu 128	horrible; terrible
gunda		canḍrahāramu 255	necklace
gunde 40	heart	capāṭi 241	(kind of wheat wafer)
gunde-falubu 224	chest cold	cariṭramu;	history; story
gumāsā; 5	clerk	cariṭra 79	
gumāsā		cariṭra-pusṭakamu 79	history book
gumāsāgiri 222	clerical work	cāku 9	knife
gumpu 78	crowd	cāru 279	pepper-water; (kind of soup)
gurinci 112	about; concerning	cārji 211	charge
guru; guruwu	preceptor; religious teacher	cikku- 223	be found
guru-wāramu 119	Thursday	cikkana (adj. cikka; cikkati; cikkani) 66	thick; heavy; viscous
gurṭinc- 174	recognize; give sign of recognition	citika 116	instant
gurṭu 222	recollection; remem- brance	cigur- 235	bloom
gurramu 56	horse	ciṭṭamu 24	(your) pleasure; yes sir!
(adj. gurrapu)		ciḍambaramu	Chidambaram (a town in Madras State)
gūk- 24	(see <u>kūk-</u>)	ciḍambara- rahasyamu 245	unfathomable secret; confidential matter
gūdā; kūdā 24	also	ciḍramu 281	fault; defect
gelus-(gelc-, gelaw-) 194	win	cincū- 181	tear (tr.)
gētu 126	gate	(cinc-; cinc-)	
gēḍe 113	female buffalo	cinṭa 65	worry; grief
gēḍe-pālu 66	buffalo milk	cinna 15	little; small
god-(gott-) 266	(see <u>kod-</u>)	cinnalu 123	little ones; children
godawa 266	difficulty; trouble; noise	cinnamu 255	jeweler's weight (= 1/30 of a <u>kāsu</u>)
godugu 9	umbrella	cippa 40	saucer; bowl; shell
goddu 230	animal	cilaka; 79	parrot
goddu-kāramu 230	overly spiced food	ciluka	
gonṭu 147	throat		
goppa 15	great		

cilumu	281	metal tarnish; metallic taste; money	cēnu (pl. cēlu)	field
cillara	166	small change (money)	cēpa	152 fish
ciwara	90	end	cēyi; ceyyi	hand
cī	265	(exclamation of disapproval)	(adj. cēṭi, pl. cēṭulu)	
cīkati	64	darkness	cē-nēṭa	41 hand weaving
cīti	154	letter; note; 'chit'	cēṭa	123 possible; within
cīti-mukka		letter; note	cēṭa-kūli	255 one's own power
	259			hand work; cost of
cīṭukon-	182	blow one's nose	cēṭi-karra	40 labor; 'making charge'
cīpuru		broom	cēṭi-gadiyāramu	walking stick
cīpuru-gatta	121	broom		40 wrist watch
cīre; cīra;	35	saree (woman's outer garment)	cēṭi-gudda	40 handkerchief
cīrā			cēṭi-pani	40 hand work
cīwāṭlu		scolding	cēṭ-ungaramu	40 ring
cekka		wood	cēr-	135 reach; arrive at
ced-	140	be spoiled	cērus-; cērcu-	cause to join;
ceda-god-		spoil (tr.)	(cērc-, cērc-)	enroll (tr.)
	183			119
cedu	18	bad	cēra	hollow of the hand
cedda	18	bad	cēredu	handful
cerupu-	269	spoil; ruin (tr.)	cēredēsi	231 as big as a handful;
cerus- (cerc-, cerc-)		spoil; ruin (tr.)		a handful each
ceṭṭa	9	trash	cēs-(cēs-, cēy-)	100 do
cep-(cepp-)	106	say	cēsukon-	180 do; get for oneself
ceppinc-	257	arrange to have taught	cēyinc-	287 have done
			cēyincukon-	241 cause to make for oneself
ceppukon.	285	say; complain	cākiri	menial service
ceppu	30	sandal; 'chappal'	jatkā; jatka	158 horse-drawn cart;
cemata	233	perspiration		'jatka'
cempa		cheek	jatkā-wālā	134 jatka driver
cembu	44	vessel (for water)	jatkā-bandī	300 jatka
ceyṭaramu	228	Chaitra (first month of Telugu year)	janamu	266 people
ceyyi		(see cēyi)	janābhā	84 population
ceruku;	192	sugar cane	janṭu	18 animal
ceraku			jambālu	207 boasting; big talk
cerupu-	260	(see ced-)	jāṭi	282 community; caste;
ceruwu	111	'tank'; artificial body of water		nation
		(see ced-)	jāgraṭa	36 care; caution
cerus-		pay; spend	jāsṭi	76 excess
cellinc-	195	younger sister	jīṭamu	9 salary
cellelu;	37		jīṭagādu	113 wage worker
celle; celli			jīwīṭamu	219 life
cewi	81	ear	jerri	233 centipede
cewulāra	149	an earful; with one's own ears	jēbu	182 pocket
cēta	29	winnowing basket	jēṣṭamu	228 Jeshta (third month of
cēṭa	210	because of; by (see cēyi)	čakkana (adj. čakka;	beauty; beautiful;
			čakkati;	pretty
cēṣasṭamu	182	zeal	čakkanī)	36
cēṣu	131	bitter		

čaduwu	45	study; education;	čokkā	41	coat; shirt
čaduwu-		subject of study	čōtu	18	place
sangaθi	210		jaθa	255	pair
čaduwu-	105	read; study	jabbu	64	illness
čaduwwukon-	176	study	jamīnu		land; earth; soil
čaθikila		having the body flat on the ground	jamīn-rayθu	239	Zamin Ryot (name of magazine)
čaθikila-pad-		fall down flat	jarugu-	165	happen; occur
151			jarupu-	117	perform
čani	154	(= čacci, see čas-)	jalubu	76	head cold
čannu (adj.		breast	jawābu	18	answer
čanti)			jawābu		
čanti-pilla	148	infant	jābu	116	letter
čappata	233	handclap	joramu;	147	fever
čappudu	219	noise	jweramu;		
čampu-		(see čas-)	jeramu		
čali	64	cold	jōru	288	force
čali-šusθulu		winter clothing	jōla	195	lullaby
269			jōli	181	concern; business; affair
čalla;	56	cool; coolness	tapāsu	195	firecracker
čallati			tayp	252	type
čalla-pad-	173	become cool	taym	86	time
čalla	216	mixed curds and water	tikattu;	101	ticket
čawka	63	cheap; cheapness	tikkattu		
čas-	202	die	tīcaru	113	teacher
(čacc-, čaw-)			tupānu	279	storm
čampu-		kill	ten-kāya	109	cocoanut
čākali	9	washerman	tēku	107	teak
čātu		covering; hidden place	tānk	111	tank
čātuku	138	aside	trēn	283	train
čātni	292	behind	trēm	240	tram; trolley
čādī	245	slander; tale-bearing	trēm-kāru	240	tram; trolley
čāpa	40	mat	tṣaṇamu;	212	minute
čāl-	230	be enough; suffice	kṣaṇamu		
čālinc-	165	stop; cease	dājanu	54	dozen
čālā; čāla	6	very; much; many	dabbu	9	money
čās-(čāc-, 273		stretch out (tr.)	dāktaru	18	physician; doctor
čāc-)			debbhay	84	seventy (see ēdu)
čutta	155	cigar; cheroot;	dāns	116	dance
		anything rolled up	θakkina	310	remaining; left over
čutta-kuθuru		carrying pad worn	θakkuwa	38	little; small amount; less
215		on the head			
čuttamu	292	relation; relative	θagul-	247	touch; come in contact
čuttu		around	θagulād-;	217	quarrel
čuttu-pakkalu		surroundings	θagawulād-		
194			θagulu wēs-		set afire; burn (tr.);
čuttūrā	282	all around		282	spend wastefully
čuruku	48	activity; energy;	θaggu-	212	decrease; abate
		smart; diligent	θagginc-	241	reduce; lower
čūs-(čūs-;	2	see; look at	θadi	63	wet; damp; dampness
čūc-, čūd-)			θadus-	127	get wet
čūpinc-	162	show	(θadic-, θadaw-)		
čūsukon-	112	look after; see to; take care of	θaθangamu	117	show; 'shindig'

θana	207	his own; her own	θābēti-cippa	tortoise shell
θandri	179	father	40	
θanḍanam	138	awkward dance	θāmaramu	lotus
θannu-		kick	θāmara-puwwu	lotus flower
θapassu	279	penance	θārīkhu	84 date (of month)
θappā; θappa		except	θālūku	222 taluk (political sub- division of a state)
206			θālūk-āfisu	taluk office
θappu; θan-	9	mistake; wrong	222	
θappu-	172	err; miss; fail	θālamu	40 lock
θappaka;	100	certainly; without	θālan-cewi	40 key
θappak-undā		fail	θāwu	278 place
θappinc-	246	remove; avoid	θittu	152 word of abuse
θappincukon-		escape; avoid	θid- (θitt-)	113 scold
217			θittukon-	292 scold
θamaru	43	you (honorific)	θin-	99 eat
θamāṣā	29	show; spectacle;	θinipinc-	give to eat; feed
		entertainment	θindi	78 food
θammudu	5	younger brother	θindi-pōṭu	140 glutton
θayāru	174	ready	θinnagā	165 properly; slowly
θaragaṭi	232	class; grade	θippa	17 small river island
θaraḍugā	222	often	θippu-	247 twirl
θaruwāṭa;	105	after; afterwards	θirugu-	126 turn; wander
θarawāṭa			θīga	44 wire
θarfumā;	115	translation	θīpi; θīpu;	41 sweet; sweetness
θarjumā			θīyana; θīyyana	
θala	79	head	(adj. θīya;	
θala-kāya;		head (slang)	θīyya)	
θala-kay	34		θīrika	76 leisure; free time
θala-kinḍulu		upside down	θīrus-	179 settle; satisfy
182			(θīrc-, θīrc-)	
θala-snānamu		shampoo	θīrcukon-	191 assuage; relieve
118			θīs- (θīs-,	131 remove; open; lessen;
θala-noppi		headache	θīy-)	take
76			θīsukon-	113 take
θala-pandu		head (slang)	θukku	252 rubbish; dirt
184			θudus-	121 sweep; wipe
θalapu; θalampu		thought; idea	(θudic-; θudc-;	
188			θudaw-)	
θalus-	173	think; consider	θudipinc-	286 cause to wipe
(θalc-, θalc-;			θummu-	121 sneeze
θalaw-)			θūkamu	154 weight; weighing
θalāyta	245	outside	θūrpu	east
θalupu	107	door	θūlnād-	122 scold; revile
θalli	184	mother	θegu-	107 break; burst (intr.)
θalli-ḍandrulu		parents	θegulu	76 disease; plague
179			θecḍukon-	202 (see θes-)
θāgu-;	105	drink; smoke	θepa	17 raft
θrāgu-			θeppinc-	285 (see θes-)
θāginc-	296	give to drink	θerus-(θeric-;	open (tr.)
θādu	107	rope	θerc-,	
θāṭa;	9	grandfather	θeraw-)	100
θāṭagāru			θeliwi	25 intelligence
θābēlu	40	tortoise	θeliwi-θakkuwa	273 fool
(adj. θābēti)				

Āeliwi-Āēta	cleverness; intel-	Āwaragā	108	speedily; hastily
279	lectual capacity;	Āwaralō	107	speedily; hastily
	intellectual brilli-	Āakṣiṇamu	59	south
	ance	(adj. Āakṣiṇāṣi)		
Āelugu	14	Āakṣiṇa-prāṇṭamu		
Āelupu; Āellana	Telugu	203		southern region
(adj. Āelupāti;	white; whiteness	Āakṣiṇa-hinṭū-		
Āella; Āellati)		Ṭēṣamu	131	South India
Āelus-(Āelis-,	be known; be per-	Āagā	303	cheating
Āelīy-; Āelē-;	ceived	Āaggara;	48	near; vicinity
Āelī-)		Āaggira		
Āelusukon-	find out	Āaggu	224	cough
178		Āappa	206	(see Āappa)
Āes-(Āecc-, Āē-;	bring; get	Āammidi	95	'pie' (smallest coin of
Āē-) 106				old money, equal to
Āecċukon- 202	get for oneself			1/12 of an anna)
Āeppinc- 285	send for; have	Āappi	76	thirst
	brought	Āaya	255	grace; love; mercy
Āēga	108	Āari		limit
Āēdā	young palm tree	Āarji	9	tailor
Āēṭi	difference	Āaṣasari		thickness; thick
Āēpu	date (of month)	Āasarā	89	Dasara (an important
Āēpu-	belch			Hindu holiday)
Āēl-	belch	Āasarā-panduga	89	the festival of Dasara
Āēlċukon-315	result; turn out; float	-Āāḱā	178	until; as far as
Āēlika	decide; settle	-Āātu-	151	cross; pass
34	lightness; light weight;	Āāṭāpu	84	approximately
	ease	Āāni	29	(see āṭi)
Āēlu	scorpion	Āānimma	162	pomegranate
Āokku-	tread on	Āāri	30	road; way
Āongi cūs-226	peep; peek	Āās-(Āāc-,		hide
Āonṭara	hurry; trouble	Āāc-)	140	
Āonṭara-pad-	be in a hurry; be	Āāċukon-		hide for oneself
296	troubled	Āāhamu	65	thirst
Āonṭara-ped-	annoy; disturb	Āigu-	136	get down
296		Āimpu-	277	put down; unload
Āombhay	93	Āigulu	246	fear; fright
Āommiṭi	95	Āinamu	104	day; day of mourning
Āommanduguru	nine (persons)	Āina-paṭrika		daily newspaper
88		Āiṣṭi		evil eye
Āommiṭim-baw	nine and one quarter	Āiṣṭi-bomma		scarecrow
88		155		
Āommiṭim-mup-	nine and three	Āīni	29	(see iṭi)
paw	quarters	Āīpamu	9	lamp
Āoli	89	Āīpāwaṭi	116	Deepavali; Diwali
Āolugu-	139	Āukāṇamu	57	shop
Āōka	tail	Āun- (Āunn-)		plough
Āōta	9	Āunna-pōṭu	14	male buffalo; fool
Āōta-māli	9	Āunninc-	226	plow
Āōd-	215	Āuppati	29	blanket
-Āōdu	257	Āumpa	185	tap root
Āōmu-	242	Āummāramu;		dust
Āōl-	140	Āumāramu;		
Āōs- (Āōc-,	drive away; chase off	Āummu		
Āōc-)	come to mind; seem			
162				

ḍuwwu- 113	comb	nalugu-	be crushed
ḍuwvena 40	comb	nalupu-	crush (tr.)
ḍusṭu 178	clothes	naluguru 87	(see <u>nālugu</u>)
ḍūku- 166	jump	nalla; 42	(see <u>nalupu</u>)
ḍūkānamu;	shop	nallati	
ḍūkānamu-;		nalli 15	bug
ḍūkānamu 57		nawkaru 243	servant
ḍūḍi 45	cotton	nawwu- 127	laugh
ḍūramu 6	distance; far	nawwinc-296	cause to laugh
ḍūra-ḍēsāmu	far off country;	naṣṭamu 281	damage; loss; injury
219	abroad	naṣṭa-pad-	suffer damage
ḍebba 105	blow; strike	295	
ḍēni 40	(see <u>ēḍi</u>)	nā 6	my (see <u>nēnu</u>)
ḍēmudu	god	nāgali 146	plow
ḍēw'-ālayamu	temple	nāḍu 77	moss; weed
14		nātakamu 229	drama
ḍēsāmu 23	country	nātyamu 259	dance
ḍēsā-ācāramu	custom	nātyagaṭṭe	female dancer;
41			danseuse
ḍēsāsṭudu 9	countryman (male	nātyagādu	male dancer
	informal)	nādu 83	day
ḍoddi 77	backyard	(adj. nāti)	
ḍonga; 18	thief	nānā 286	several; various; very
ḍongādu	theft	nānna; 5	father
ḍongaṭanamu		nānnagāru	
182		nāyakudu 19	leader
ḍobbu- 182	snatch	nālike 71	tongue
ḍora; 28	gentleman; boss;	nālugu 55	four
ḍoragāru	European	nalabhay 84	forty
ḍoruku- 106	be available	naluguru 87	four (persons)
ḍōwa 188	way; path	nijamu; 9	truth
ḍōsa-kāya 268	cucumber	nijamu	
ḍhara 61	price	nidupu 45	long; length
naga 256	jewel	(adj. nidupāti)	
naḥḥu- 207	be pleasing	niḥānamu 164	patience; quietness;
(nacc-, naḥḥ-)			deliberation
nadaka 123	walking (see <u>nadus-</u>)	niḥānasṭudu;	quiet man
nadi 258	middle	niḥānasṭuhu	
nadumu 81	middle; waist; loins	71	
nadus- 106	walk	niḥāninc-161	wait; pause;
(nadic-; nadaw-)			deliberate
nadaka 123	walking	niḥra 143	sleep
nadipinc-288	conduct; make walk	-ninci; 89	from
nadupu- 216	drive	-nci; -nundi;	
naḍi 77	river	-nunci	
namaskāramu	salutation	nindu- 131	be filled
1		nindā-; ninda	full
namul- 246	chew	223	
nammu- 113	believe	nimpu- 215	fill (tr.)
namōnā 255	pattern; form	ninḥon-;	be standing; stand
nalabhay 84	forty (see <u>nālugu</u>)	nunḥon-	
nalupu 42	black; blackness	ninḥa 121	blame; reproach
(adj. nalla;		ninna 39	yesterday
nallati)		(adj. ninnati)	

nippu	108	fire	noppi;	70	pain
nimiṣamu	71	minute; moment	neppi		
nimpu-	215	(see <u>nindu-</u>)	noppinc-	141	cause pain
nimma		lime fruit	nōtu	285	note; banknote
nimma-kāya	41	lime	nōru	39	mouth
nimma-rasamu		lime juice	(adj. nōti)		
	129		nyāpakamu;		memory
niścayamu	204	decision; certainty	gyāpakamu;		
niluwu	258	standing	gnyāpakamu		
nī	5	your (see <u>nīwu</u>)		196	
nīda	88	shadow; shade	pakōḍi	301	'pakodee' (article of food)
nīru;	59	water	pakka		side
nīḷḷu (adj. nīti)			pakk'-intiwaru		neighbor
nīlamu	42	blue		9	
(adj. nīlapu)			pakk'-illu	43	next-door
nīḷḷu	59	(see <u>nīru</u>)	pakk'-emuka	253	rib
nīwu;	5	you (informal)	pakṣi; paṭṣi	90	bird
nuwwu (adj. nī)			pagalu	101	day-time
nuggu	253	bit; fragment	(adj. pagati)		
nunḥon-;		stand	pagul-	176	break (intr.)
ninḥon-			pagala-god-	183	break (tr.)
-nundi;	89	from	pacci	90	raw; fresh; downright
-nunci; -ninci;			paḥḥana	42	green; greenness
-nci			(adj. paḥḥa;		
nuyyi;	77	well	paḥḥati; paḥḥani)		
nūyi (adj. nūṭi,			patamu	89	picture
pl. nūṭulu)			patta	44	anklet
nuwwu	4	(see <u>nīwu</u>)	pattā	188	track; rail
nūne	303	oil	patti;	178	according to
nūru	84	hundred	batti		
(adj. nūti;			pattu	35	silk
nūta)			pattu	278	(see <u>pad-</u>)
nūrpu	249	threshing	patnamu;	36	city
nūlu	35	cotton; cotton thread	pattanamu		
neppi	70	(see <u>noppi</u>)	pad-	127	fall; endure; bear (wide range of meanings depending on context)
nemali		peacock	pada-god-	183	knock down
nela	89	month	padukon-	138	lie down; go to bed; sleep
nela-jīṭamu	57	monthly salary	pad-	148	catch; fit; hold
nela-rōḥu	298	month	(patt-)		
nēdu	39	today	pattinḥukon-	231	take to heart
(adj. nēti)			pattu	278	(sometimes added to sentences after hortative)
nēyi; neyyi	77	ghee	pattukon-	161	catch hold of
(adj. nēṭi)			padaka	196	bed
nēṭi-mithāyi	40	candy made of ghee	padamara	257	west
nēṭa	41	weaving	(adj. padamati)		
nērugā	136	straight	padawa	121	boat
nērus-	288	learn	padiṣamu;	224	cold in the head
(nērc-, nēraw-;			padiṣemu		
nērc-)					
nērcukon-	116	learn			
nērpinc-	288	arrange to have taught			
nēla	63	ground; floor			

paṭrika	5	newspaper
paḍa	163	gol
paḍārḍhamu		thing; article; material
	45	
paḍi	85	ten
paḍakonuu	85	eleven
paḍamūdu	85	thirteen
paḍahāru	85	sixteen
paḍihēdu		seventeen
paḍihēnu		fifteen
paḍnālugu		fourteen
paḍhenimiḍi;		eighteen
paḍjenimiḍi;		
paḍhenimiḍi		
paḍhommiḍi	83	nineteen
pannendu	54	twelve
paḍunu	48	sharp; sharpness
paḍḍhaṭi	45	procedure
paḍyamu;	76	verse of poetry
pajjamu		
pana	17	bundle of sticks
pani	16	work
aḍe panigā	122	incessantly
pani-maniṣi	42	servant
pani-mutlu	147	tools
paniwādu	120	servant (male; informal)
panca; pance		man's garment; 'dhoti'
panca	285	porch; verandah
pancaḍāra	41	sugar
panta	192	crop
pandu	41	fruit; ripe fruit
pandlawādu	164	fruit peddler
pandu-	131	grow; become ripe
pandinc-	192	raise; grow (tr.)
panduga;	89	festival
pandaga		
panduga-rōju	202	festival day
panṭulu	84	teacher; 'pandit'
panṭi	108	pig
panḍemu	56	race
(pl. panḍālu)		
pan-nīru		rose water
pannu	195	tax
pannu	81	tooth
(adj. panti)		
pappu	176	(type of vegetable resembling the pea; sweet prepared from 'pappu')
pampu-	113	send
pampinc-	112	send
pay		upper
pay-pance	72	upper cloth (men's garment)

pay-		marriage with someone
sambanḍhamu		outside the family
	254	
payna	79	on; above
payni	184	on; above
paygā		in addition
paraka	121	(see <u>poraka</u>)
paraḍēsi		stranger
parawā	112	(see <u>pharawā</u>)
parāyi	279	foreign; strange
paricayamu;		acquaintance
pariceyamu	71	
paripālana	79	rule; government
pariśrama	105	industry
pariškāramu		settlement
	179	
parikṣa;	198	examination
parikṣa		
parugeṭṭu-		run
perigeṭṭu-	198	
palahāramu;		refreshment; snack
palāhāramu	65	
palāniwāru		Mr. So-and-so
paluku-	209	speak
palcana	66	thin; thinness
(adj. palca;		
palcati; palcani)		
pallakī;	122	sedan-chair; palanquin
pallaki		
palle	96	village; hamlet
palle-pāta	105	folksong
pallet-ūru	269	small village
pallewādu	152	fisherman
pallamu	310	low ground
(adj. pallapu)		
pallemu	56	dish; saucer
(pl. pallālu)		
pawnu	84	pound
pasupu	291	turmeric
pāku-	233	crawl
pākīḍi;		sweeper woman
pākīḍi		
pākīwādu;		sweeper
pākīwādu		
pāta	18	song
pāta-kaccēri	149	concert
pātu	301	time; occasion
pātamū	246	lesson
pād-	195	sing
pādu	18	bad
pāṭa	18	old
pāṭa kālapuwādu		old fogey
	42	
pāṭika	10	one fourth
pāṭa	43	cooking vessel

pāṭhamu	78	cooking vessel	puṣyarāgamu	topaz	
pāpa		little child	256		
pāpadu	95	baby boy	pūjā	118	worship
pāpamu	231	sin (used as exclamation of commiseration)	pūri		grass
			pūr-illu	43	thatched house
pāmu	78	snake	pūri	241	'puree' (kind of wheat puff)
pār-	249	run; run away	pūrṭhi	120	complete
pālu	58	milk	pūrwamu	261	before
pāla-manīṣi		milkman	pette	10	box
152			ped-(pett-)	130	put
pālgunamu;		Palgunam (twelfth month of Telugu year)	pettukon-	182	put to one's own use; put on; wear
phālgunamu	223		peṭṭanamu		authority (see <u>peṭṭa</u>)
pāwala	54	one quarter rupee	278		
pāwu	88	quarter	peṭṭawī; peṭṭime		lip
picci	76	mad; madness; wild	peṭṭa	14	big
pidaka	107	cow-dung cake	peṭṭanamu	123	authority
pindi	230	flour	peṭṭālu	123	elders
pindi-wanta	230	food delicacies	penimitti	28	husband
pippi	17	useless part of fruit (taken from mouth in eating)	penki	57	mischievous
			penkiṭanamu		insolence; mischief; obstinacy
pilus-	112	call	penku (adj. penkuti)		slate; tile
(pilic-, pilaw-)			penkut-illu	40	tiled house
pilluṭukon-	188	call	pendli; peḷli	135	marriage; wedding
pilipinc-	286	have called; send for	pendli-		wedding feast
			bhōjanamu	136	
pilla	18	female child	peḷlāmu	19	wife
pillawādu;		boy	peḷli-kūṭuru		bride
pillādu; pillōdu	33		112		
pilli	122	cat	peḷli-koduku		bridegroom
pīk-	230	pull out	261		
pīda	122	misery; trouble	peḷḷidu wādu		male of marriage-able age
pīnāsi	36	miser	254		
puṭṭukon-	100	take	penḍalāda	155	early in the morning
puttuka		birth	pennu	183	pen
puttuka-rōḥu	191	birthday	pensilu	183	pencil
pud-(putt-)	223	be born	perugu	241	curds
puttina	ṭēṣi 83	birthday	pēji	89	page
puṇyam	309	virtue; meritorious act	pēta	256	pair; string; strand
purāṇamu	152	purana; myth	pēta	192	section of town; ward
puli	18	tiger	pēda	16	dung
pulupu; pullana		sour; sourness	pēdu	17	small wooden stick (firewood)
(adj. pulla; pullati)	41		pēḍa		poor
pulla-gūra		(kind of vegetable dish)	pēḍawādu	164	poor man
43			pērantamu	112	women's party; 'hen-party'
pulla	107	small stick	pēru	9	name
puṣyam	228	Pushya (10th month of Telugu year)	pēlālu	235	popcorn
pusṭakamu	5	book	poga	17	smoke
puwwu; pū	139	flower	potti	48	short; shortness

pottēlu	101	ram; mutton	pramāḍamu	284	accident; danger
pottēlu-			prayaṇamu	196	attempt
māmsamu	109	mutton	prayaṇinc -	210	try
poda	260	trace; appearance	prayāṇamu	78	travel; trip
podu	17	dust; powder	prayāṇikudu	155	traveller
podugu	29	tall; height	prayōjanamu	210	use
poḍḍu	145	sun; time	prawēṣamu	69	acquaintance
poḍḍutē;		early in the	praśna;	18	question
poḍḍuna;		morning	praśne		
poḍḍunē;			prahasanamu	89	farce; comedy
poḍḍunnē	99		prāṇamu	40	region; area
ponḍu-	239	get; incur	priyamu	53	expensive; dear
poyyi	40	hearth	presidentu	79	president
poraka;	121	broom	proḍḍutē	99	(see poḍḍutē)
paraka			plīdaru	177	pleader; lawyer
porabātu	215	mistake	pharawā;	112	concern; care; worry
porugu	286	vicinity; neighborhood	parawā		
polamu	43	field	phaliṭamu	38	advantage; profit
polambutrā		field and such	farlāngu	6	furlong (= 1/8 mile)
	309		fastu	286	first
pō- (pōy-;	116	go	bakettu	123	bucket
pō-)			bajāru	10	market; bazaar
pō-god-	176	lose	batta	40	cloth
pōkiri	147	scoundrel; blackguard	batti, patti	178	according to
pōkiriṭhanamu		wickedness;	badāyi		arrogance; boastfulness
	108	mischievousness	badi	9	school
pōtlāta	249	quarrel	badi-panṭulu	189	school teacher
pōtlād-	108	quarrel	baṭuku;	78	life; livelihood
pōṭa	252	pouring	braṭuku		
pōṭu	16	ram	baṭuku-;	244	live
pōs- (pōs-;			braṭuku-		
pōy-)	232	pour (tr.)	baḍḍhakamu	154	weariness; boredom;
pōyinṅukon-		cause to be poured			laziness; indolence
	122		bangāru;	34	gold
pōsukon-	278	pour out	bangāramu		
pōrṣans	282	study assignment	(adj. bangārapu)		
pōlīs-bantrōṭu		police orderly	bantrōṭu	9	porter
	87		banda		indecent; foul;
prakāramu		according to			miserable
	216		banda-cākiri	309	drudgery
prakāśika	239	light (name of	bandi	9	vehicle; cart; train
		magazine)	banṭi	77	ball; toy
pracēkamu;		special; private;	baylu (adj.		outside; outdoors
praṭyēkamu		separate	bayti)		
	257		bayta	95	outside
prafa;	206	people			
praja					
praṭi	89	each			
praḍēṣamu		place; region			
	299				
praḍhāna-		Prime Minister			
manṭri	193				
prabhuṭwamu;		government			
prabhuṭwamu	230				

bayl-ḡer- 246	start out	bēramu 29	business transaction
bayrāgi 232	religious mendicant	bānku 89	bank
baruwu 34	heavy; weight	bottu 303	decorative dot which women wear on forehead
balamu 64	strength		
bali	sacrifice	boṡṡigā 174	completely; at all (with negative); altogether
baluku 209	(see paluku-)	bomma 57	doll; toy; picture
balē 128	good! (exclamation)	bōledu 266	bowful; lots of
balla 9	table	bōru 313	bore; boring
balli	lizard	braṡuku- 281	(see baṡuku-)
bassu; bas 71	bus	bramhasamājamu 37	Brahmo Samaj
bahu 108	very; much	brādi-pēta 258	Brodypt (section of Guntur)
bahuṡā; 116	perhaps	brāmḡudu 108	Brahman
bahuṡā		bhagawanṡudu 193	God
bāki 179	debt	bhaṡramu 182	care; careful
bāgā 61	well; good	bhayamu 64	fright; fear
bāgu-pad- 130	get fixed	bhaya-pad- 150	be afraid; fear
bādiga; 76	hire; rent	bhaya-ped- 295	frighten
bāduga		bharṡa; 34	husband
bādig-illu 209	rented house	bharṡagāru	
bāṡha 122	pain; annoyance	bhawanamu 93	mansion
bābu 24	sir	bhāgamu 58	part; share
bāwa	spouse's elder brother	bhāgawaṡāru 239	master artist
bāwa-marṡi	wife's younger brother	bhāṡrapaṡamu 228	Bhadrapada (sixth month of Telugu year)
bāwi; bāwu	well	bhārya 36	wife
bāwi-nīru 67	well-water	bhāṡa 14	language
bāwrum	boo-hoo	bhūmi 227	land; earth
biṡṡamu 226	alms	bhōgattā 216	investigation
biṡṡagaṡṡe	beggar (female)	bhōjanamu 104	meal
biṡṡagādu	beggar (male)	bhōjana- 101	provisions
bidda 59	child	saṡupāyam 101	(= bhōjanamu)
binṡe 215	metal jug	bhōn cēs- 101	have a meal; eat
biyyamu; 58	unhusked rice (general-ly used as plural)	maṡā 298	taste; pleasure
bīyamu	bureau (article of furniture)	maṡikattu 179	wrist
bīruwu	poor	maṡugu 83	maund (measure of weight)
bīṡa	poor man	maṡamu 37	religion
bīṡawādu 38	'bira' flower	maṡasṡudu 37	religious follower (male; informal)
bīra	'bira' flower	maṡasṡurālu 37	religious follower (female)
bīra-puwu 149		maṡṡu 175	intoxication; daze
bugge	cheek	maṡhya 123	middle
butta 154	basket	maṡhyānamu 223	afternoon
butt'-ōdu 41	basket-man		
buṡṡhi 281	intelligence		
buṡha-wāramu 119	Wednesday		
buraṡa 65	mud		
būci; 303	bogeyman; ogre		
būciwādu			
būdiṡa 139	ash		
bellamu 167	molasses; 'jaggery'		
bēda 86	two-anna bit		

manassu; 141	mind; feelings	mātagaṭṭe	talker (female)
manasu		mātagādu 138	talker (male)
maniṣi 14	man; human being	mātlād- 106	talk; speak
mangala-	Tuesday	mātlādukon-233	converse; engage for oneself
wāramu 118		mād- 252	be distressed; be burnt; be famished
mangall 9	barber	mādus- 298	burn; distress (tr.)
manci 15	good	(mādc-, mādē-)	
manci nīḷu 59	drinking water	maṭramu 62	extent; only; as far as
mančamu 29	cot		is concerned
manču 203	dew; snow	māṭiri 104	manner; in the manner of; similar
mandapamu 42	mandapam (temple pavilion)	mān- 176	cease; stop (intr.)
manṭarasāni 18	midwife	mānukon- 198	stop; refrain from
manṭi 84	people	māma; 9	maternal uncle; father-in-law
manṭiram	mansion	māmagāru	
116		māmidi	mango
manṭu 9	medicine	māmidi-kāya 41	unripe mango
manninc- 111	excuse; pardon	māmidi-cettu	mango tree
mabbu 312	cloud; dimness	130	
mammal- 111	(see <u>mēmu</u>)	māmidi-pandu	ripe mango
mayṭānamu 69	open field; maidan	105	
maylu 6	mile	māmūlu 55	custom; usual; customary
mara	screw	māmsamu 106	meat
mara-cembu	(brass vessel with screw top)	māms'-āhāramu	meat dish; food
75		99	containing meat
maraka 174	stain	māyamu 130	disappearance
marāṭi;	husband's younger brother	mār- 195	change (intr.)
marṭi		mārus- 291	change (tr.)
marāṭalu	spouse's younger sister; younger brother's wife	(mārc-, mārē-)	
		mārēukon- 213	change for oneself
mari 2	so; then; again	mārgasīramu	Margasira (ninth month of Telugu year)
marugu-; 298	become accustomed to	228	
marupu-		māl- 235	stop; desist from
marus- 174	forget	māsamu 198	month
(marc-, maraw-)		miguṭā 198	other; remaining; remainder
maryāṭa 282	respect; honor; virtue	migul- 285	be left over
marri	banyan	migulus-	save
marri-cettu 87	banyan tree	(migilc-;	
maḷli; 2	again	migulē-) 295	
maḷi		mitāyi; 40	candy; sweet
masālā 240	spice	mithāyi	
mahammaṭi-	Muslim	miṭṭe 138	terraced house
yudu 89		miṭṭ-illu 43	terraced house
mahānubhāwudu	great man (generally ironic)	mingu- 281	swallow
303		minču- 315	exceed
mahā-	Mahabharata	(minc-, minē-)	
bhāraṭamu 15		miriyamu; 255	black-pepper
mā 5	(see <u>mēmu</u>)	miryamu	
māghamu 228	Magha (eleventh month of Telugu year)		
māta 18	word; saying; matter		

mīting	283	meeting	mugguru	87	three (persons)
mimmal-	111	(see <u>mīru</u>)	mup-pāṭhika	10	three fourths
miṣanwādu	9	tailor (used in Rajamundry)	mup-pāwala	127	three quarters of a rupee
mī	5	(see <u>mīru</u>)	mupphay	83	thirty
mīḍa	78	on; on top of	mūṭa	16	lid
mīnci	295	from on (= <u>mīḍa</u> + <u>nunci</u>)	mūṭi	16	mouth
mīru	4	you (formal)	mūrkhudu	273	obstinate fellow
(adj. mī)			mūs-	(mūs-, mūy-)	close; shut
mimmal-	111	(adj. of <u>mīru</u> before - <u>nu</u> ; - <u>ni</u>)	mūyinc-	303	cause to shut
mīsālu	245	moustache	mūsukon-	179	shut; close
mukka	259	piece; bit; note	meḍḍukon-	233	praise
mukku	224	nose; tip	metta		high and dry ground
mukhyamu	147	important; importance	metta-bhūmi		high and dry ground
mugus-	130	end; be finished		229	
(mugis-; mugaw-)			meṭuku	281	grain of boiled rice
muginc-	260	finish; complete (tr.)	meḍadu	283	brain
muggu	20	decorative pattern (drawn on ground with rice powder)	meppu	17	praise
			merugu	48	better
mugguru	87	(see <u>mūdu</u>)	merupu	312	lightning
muḍḍati;	204	conversation; pleasant chat	merupu-kāya;		chilli
muḍḍata			mirapa-kāya		
mud-(mutt-)	247	touch	mella	127	slow; soft; low
muttinḍukon-		touch	mēka	17	goat
	261		mēku	17	nail
muḍḍukon-	253	bend one's own limbs	mēda	29	house with upper story or stories
muḍḍu	280	darling; dear; charming; kiss	mēna-		
muḍraṇa	89	edition	mēn'-aṭṭa	254	paternal aunt
munugu-	121	drown; be immersed	mēna-māma		maternal uncle
munṭa	216	pitcher; pail		254	
munḍu;	77	before; in front	mēmu	(adj. mā)	we (but not you)
munḍara				4	
mupphay	83	(see <u>mūdu</u>)	mammal-	111	(adj. of <u>mēmu</u> before - <u>nu</u> ; - <u>ni</u>)
mup-pāṭhika	10	(see <u>mūdu</u>)	mēlu	19	best
mup-pāwala	127	(see <u>mūdu</u>)	mēlukon-	227	be awake
muriki	36	dirt	mēs-	121	graze
mulugu-	121	(see <u>munugu</u> -)	(mēs-, mēy-)		
mullu	281	thorn	mānajarū		manager
muṣṭi		alms	māṣṭarū;		teacher
muṣṭiwādu	190	beggar	māṣṭrugāru;		
muṣṭiṭi		female beggar	māṣṭarū	5	
musali	18	aged; old	mokka	294	seedling; young plant
musalāyana	216	old man	moga		male
musalla-		'dog days'; really hot	moga-pilla	87	son; boy
pandaga	298	weather	mog'-abbāyi	89	son; boy
mūgu-	282	swarm	mogādu;	283	man; uncle; husband
mūta	152	bundle; pack	mogawādu		
mūdu	(adj. 54)	three	moṭṭamu	128	total; the whole
mūdi; mūti)			moḍalu	83	beginning; origin
			(adj. moḍati)		
			moḍata	209	in the first place

moḍalu-ped-	begin (tr.)
216	
moḍḍu	48 blunt
mondiṭṭanam	stubbornness;
246	obstinacy
monna	121 day before yesterday;
(adj. monnati)	the other day;
	recently
morugu-	121 bark
mosali	crocodile
mohamāta-pad-	hesitate
217	
mohamu	29 face
śēkspīr-mohamu	face of tragedy
209	
mōṭa	16 noise
mōp-	121 impute
mōs-	154 carry
(mōs, mōy-)	
mōpu	230 burden
mōsamu	30 trick; coy; deceit
mrānu	273 tree (rarely used)
yajamāni	40 master; employer;
	proprietor
yajamānrālu	mistress;
43	proprietress
rakamu	54 kind; sort
raḍḍa	194 outside; the world
	outside the home
rangu	42 color
randi	2 (see <u>was</u> -)
rappinc-	(see <u>was</u> -)
ramārami	83 approximately; about;
	almost
rambha	277 Rambha (name of a
	legendary beauty)
rayṭu	14 'ryot'; independent
	farmer
raytu	45 correct
raylu	railroad train
rayl-pattā	188 railroad track
rayl-stēṣanu	71 railway station
rawwa	256 diamond
rasamu	128 flavor; juice
rahasyam	138 secret
-rā	1 (suffix of informal
	address)
rā	161 (see <u>was</u> -)
rāgi	42 copper
rā-cippa	40 (see <u>rāyi</u>)
rājināmā	309 resignation; letter of
	resignation
rāṭa	244 writing; writings
rāṭri	121 night

rābadi	255	income
rāmudu	28	Rama
rāya-pēta		Rayapet
rāyi (adj. rāṭi,		stone; rock; 'chip'
pl. rāḷḷu)		(slang for rupee)
rā-cippa	40	stone bowl
rāṭi-gunde	40	heart of stone
rāṭi-poyyi	40	stone hearth
rāṭi-prāṇṭamu		rocky region
40		
rāl-	232	fall
rāla-god-	183	make fall
rāstramu	79	province; state; govern-
		ment
rās- (rās-, 109		write
rāy-)		
rāyinc-	286	cause to write
rāsukon-	290	write for oneself
rikṣā	126	rickshaw
rikṣā-wālā		rickshaw man
243		
ruci	40	taste
rucinc-	273	be tasty
ruḍ-ḍūs-	154	taste
(ḍūs-, ḍūd-)		
ruṭuṭu	203	season
ruḍḍukon-	232	rub
rūpawanṭurālu;		pretty girl
rūpawanṭarālu		
36		
rūpāyi	14	rupee
rūm	176	room
rūmālu	40	handkerchief
rekka		wing
rekkaḷu kottukon-		beat one's wings;
282		exert oneself
rēka	215	palm-leaf bucket
rendu (adj.		two
rendi-;		
renti-)		
rondu	57	(colloquial variant
		of <u>rendu</u>)
rēgi; rēgu	163	plum
rēpu (adj.	39	tomorrow
rēpati)		
rotte;	99	bread
rotti		
rondu	57	(see <u>rendu</u>)
rompa	148	cold in the head
-rō	1	(suffix of informal
		address)
rōgamu	229	illness
rōgiṣṭi	57	sick man; sick; ill
rōju	18	day

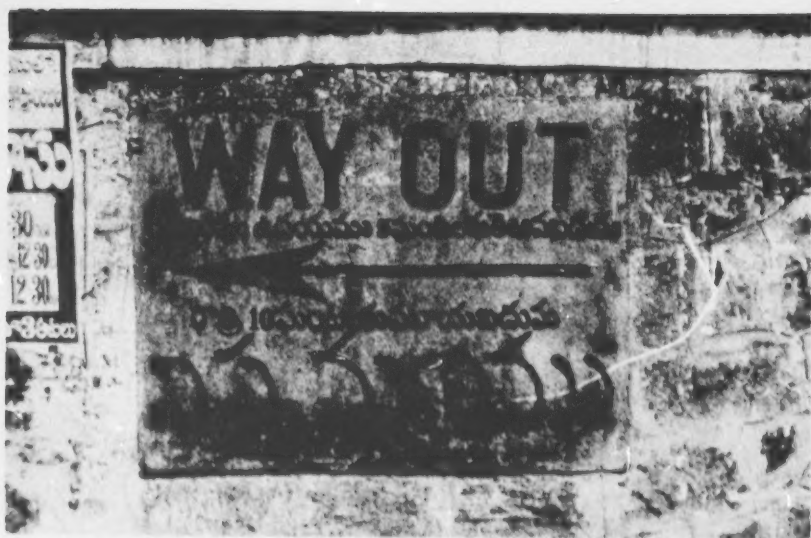
rōddu	45	road	waḍalēs-	(see waḍul-)
rōṭa	147	disgust	waḍina; waḍine	spouse's older sister; elder brother's wife
-rōy	1	(suffix of informal ad- dress)	waḍul-	298 be loose
rōlu	78	grinding stone	waḍalēs-	130 leave; take off; untle (= waḍul- + wēs-)
latṣa;	84	one hundred thousand; 'lakh'	waḍḍu	77 don't; is not wanted
lakṣa			wanka	219 towards
latṣim-	119	Thursday	wankara	48 crooked
wāramu			wangu-	295 bend (intr.) bend (tr.)
lanka	29	island; Ceylon	wanḍu-(wanc-, wanḍ-)	179
-lā; -lāgā		like (see lāgu)	wanta	107 cooking
lāgu-	153	pull; drag	wanta-gaḍi	77 kitchen
lākkon-	303	seize	wantagādu	95 cook
lāgu	72	trousers; shorts	wantawādu	28 cook
-lāgu; lāgā; -lā		like	want'-illu	212 cook-house
(adj. -lāti)	101		-wanti	215 like; similar to
lābhamu	18	advantage; profit	wandu-	216 cook
lāwu (adj.		thick; stout;	wanṭina	195 bridge
lāwāti)	48	stoutness	wanṭu	89 turn; share; part
lekka;	45	account; sum	wanḍa	57 hundred
lekkha			wanḍanam	223 salutation (sometimes used as 'thanks')
lekkalu;	70	mathematics	wayasu;	83 age
lekhalu			wayassu	
lekka-pad-	132	count	waypu	76 side; direction
lekcarar	69	lecturer	waysākhama	
lē	15	of course; never mind		228 month of Telugu year)
lē-		not to be; be unable (with infinitive)	waraku	100 until
		or	waraḍa	104 flood
lēka	101	no	warasa; warsa	
lēḍu	5			89 row; line; relationship; series
lēṣ- (lēc-; 106		get up; arise	wari	310 unhusked rice; paddy
lēw-)			warṣamu	64 rain
lēp-	217	rouse; make (some one) get up	warṣā-kālamu	228 rainy season
lōkuwa	241	subject; inferior	walana	201 on account of; by means of
lōṭu	44	deep; depth	walla	178 by; by means of
lōpamu	280	defect; fault	waṣamu	94 control; power
lōpala	130	inside; interior	was-(wacc-, rā-)	2 come
lōhamu	43	metal	rappinc-	
wakīlu	9	lawyer	rā	161 summon
wakka	246	bit of betel or areca nut	rāndi; randi	2 come (imperative; formal)
waḍḍu	172	may; is permitted (see was-)	waḍḍu	172 may; is permitted
waḍḍukon-	285	(see was-)	waḍḍukon-	285 come
wada		heat	wasanṭamu	spring
wada-ḍebba		heat stroke	wasanṭa-ruṭuwu	spring season
	258			203
wadi	268	speed	wasṭaramu;	
waddānamu		gold belt	wasṭaramu	
	256			
waddinc-	101	serve (tr.)		
wadrangi	9	carpenter		

wasθar-ālayamu	cloth shop	wiθhamu	306	way; sort; type
41		win-	104	hear; listen
wasθuwu	72	winipinc-		cause to hear; tell
wākabu	256	winθa	19	wonder
wākili	78	wippu-;	153	open; untie
(adj. wākiti)		ippu-		
wākyamu	231	wimānamu	146	airplane
wāgu	210	wiriwigā	247	plentifully
wāgu-	265	wirugu-	130	break (intr.)
wāti	57	wiraga-god-		break (tr.)
wādi	33	183		
wādika	122	wirus-(wiric-,		breaks (tr.)
wādu (adj. wādi,	he; that male person	wiraw-)		
pl. wāllu) 5	(refers to male	wiwaramu	95	detail
	person of inferior	wiwāhamu	149	marriage
	status)	wiśālamu	65	broad; extensive;
wād-	268			spacious
wādukon-	303	wiśēsamu	224	special thing; particular
wāθāwarnamu		wiśrānθi	177	rest
203		wiṣayamu	18	matter; about
wāḍyamu	238	wiṣṇu-mūrθi		Vishnumurthy
wāḍya-		14		
sangīθamu	238	wisugu	65	boredom; disgust
wāna	127	wisur-	268	throw; discard
wānā-kālamu		wīti	57	(see <u>iwi</u>)
121		wīdu (adj. wīdi,		this male person; he
wāmi		pl. wīllu) 53		(refers to male
wāyinc-	238			person of inferior
				status)
wāramu	87	wīṇa	239	veena (a stringed in-
wāra-paθrika				strument)
41		wīḍhi; wīḍi	65	street
wāran-rōfulu		wīpu	183	back
302		wīru (adj. wīri)		this person (formal)
wāru	5	127		
(adj. wāri)		wīlu	191	convenience; possibility
		wīllu	53	these persons; they
wārθa	174	wīśe; wīśa	83	(see <u>wīdu</u>)
				'viss' (measure of
wārθā-paθrika		wekkarinc-		weight)
244		230		mock
wāla; wēla	70	wed-	2	(= <u>wel-</u> 'go')
(adj. wālati;		wedalpu	48	wide; broad; breadth
wēlati)		weθuku-	113	seek; look for
wāllu	53	weḍhawa	147	(term of abuse; lit.
wāsana	230			'widow', but applied
wigrahamu	42			to either sex)
wijayaḍaśmi	90	wenuka; wenaka		behind; after
		69		
widus-(widic-;		wentanē	176	immediately
widaw-) 139		wentruka	113	hair (of head)
wiḍēśamu	56	wendi	44	silver
wiḍēśasθudu		wenna	10	butter
167				

wennela 232	moonlight	śuśha-śaśami 223	tenth day after day of full moon
weyyi (pl. wēlu) 79	thousand	śubhramu 48	clean; healthy, cleanliness
werri 304	foolish; mad; wild	śrāwaṇamu 228	Śravana (fifth month of Telugu year)
weliginc- 148	light; ignite	śruṣṭinc- 299	create
wella 239	whiteness; whitewash	śarāf; śarābu 57	cashier; teller; 'shroff'
wel-; well- 2	go	śāpu 281	shop
wella-god- 183	drive away; expel	śāwkāru 169	rich man
wēta	hunting	śikāru 209	outing; walk; ride
wētagaṭṭe	huntress	śēkspir-mohamu 310	face of tragedy
wētagādu	hunter	sagamu; 310	half
wēdi 40	hot; heat	sahamu 209	truth
wēp-niḷlu 105	hot water	saṭhramu 19	inn
wēpa-cettu 195	'neem' tree	saṭupāyamu 101	arrangement; expedient; means
wērē 104	apart; different; other	saṭṭu- 292	set right
wēyinc- 294	(see wēs-)	saṭṭukon-291	arrange for oneself
wēyincukon- 287	(see wēs-)	sankrāṇṭhi	(name of festival celebrated in January)
wēlu 79	(see weyyi)	sankrāṇṭhi-panduga 202	Sankranthi festival
wēs- (wēs-, wēy-) 136	put	sangaṭhi 80	thing
wēyinc- 294	cause to put	sangīṭhamu 149	music
wēyincukon- 287	cause to apply for	sanci 140	bag; sack
wēsukon- 142	one's own benefit	sanṭa 69	fair
wēsan-kālamu 228	put on oneself;	sanṭakamu 178	signature
wōtu 246	dress oneself in	sanṭānamu 89	progeny; offspring
wyawaḥānamu 113	summer; hot season	sanṭōṣamu 127	pleasure; joy
wyawahāramu 309	vote	sanṭōṣa-pad- 206	be happy
wyākaranamu 28	time interval; delay	sanṭōṣinc- 184	rejoice
wyāpāramu 239	business; affair	sanṭēhamu 282	doubt
wruḍḍi 152	business	sannamu; 35	thin; thinness
śaṭruwu; 152	progress; development	sanna	supply
śaṭrudu 152	enemy	saplay 192	properly
śani; śeni	bad luck; Saturn	samaṅgā 201	occasion; opportunity;
śani-wāramu; 89	Saturday	samayamu 18	time
śeni-wāramu 89	bravo; 'hurray'	samasya 18	problem
śabās 192	'sharwani' (Indian equivalent of American tuxedo)	samācāramu; 93	news; report; affair
śarwāṇi 196	permission, leave	samācāramu 93	peace; solution;
śalawu; śelawu; 2	Shiva (a major Hindu deity)	samādhānamu 179	resolution
śiwa	Shiva temple	samānamu 89	equal
śiw'-ālayamu 42	Friday	samīpamu 126	nearness; proximity
śukru-wāramu 119		samuḍramu 77	ocean; sea
		sampaḍa 274	wealth
		sampāḍinc- 158	earn; gain

sampangi	'champak' flower	siggu	95	shame; shyness;
sampangi-nūne	'champak' oil	siggu-pad-	148	modesty
281		sikṣa;	245	become shy
sampāyinc-	(see sampāḍinc-)	śikṣa		punishment
sambanḍhamu	relation; connection;	sinimā	101	cinema; moving picture
115	marriage alliance			house
sambaramu	festival (non-religious)	sinimā-hālu	90	moving picture
206				house
samwaṭsaramu	year	simhamu		lion
138		sirā; sira;		ink
samwaṭsarāḍi-	New Year festival	sirā		
panduga		sirā-maraka		ink spot
samskriṭamu;	Sanskrit	174		
zamskruṭamu		sighramu	299	quick
samskriṭa	Sanskrit poetry	sītu	283	seat
kāwyālu	309	sītā-kālamu		winter; cool season
sayinc-	163	228		
saraḍā;	76	sukru-wāramu		Friday
sarḍa		119		
sari	24	sumāru;	6	approximately
		śumāru		
sari-pettukon-	adjust oneself	sulabhamu	9	easy
211		susṭi	64	laziness; indisposition;
sarkāru	government			indolence
sarkāruwāru	government people	sūtī	166	straight; direct
146		sūtū bātū	269	(Western) suit and boots
salahā	18	sekunamu;		something inauspicious;
sawkaryamu	health; convenience;	śakunamu	303	evil omen
93	comfort; good	sēṣa	191	fatigue
	health	sēṣyagādu	146	cultivator; farmer
sahamu; sagamu	half	sēpu	129	time; occasion
saha-bhāgamu	half	sōm-wāramu		Monday
310		118		
sahinc-	273	sōmari		lazy
sāku	121	sōmarōdu;	25	lazy person (male,
sāgu-	122	sōmariwādu		informal)
sāginc-	226	sōmari-pōṭu		lazy person (male)
		206		
sāṭai	witness (male)	sōmarānamu		idleness
sāṭsurālu	witness (female)	147		
sāḍhārapamu	general; usual; ordinary	stēṣanu	95	station
99		sṭalamu;	30	place; seat
sāḍhyamu;	possible	sṭhalamu		
sājjamu	233	snānamu	138	bath
sāmānu	23	snēhamu	140	friendship
sāmu	78	snēhiṭudu	10	friend (male, infor-
sāmbāru	265			mal)
sāyinkālamu	evening	snēhiṭulu	5	friend (formal)
191		snēhiṭurālu	27	female friend
sāyincṭaramu;	evening; late afternoon	swanṭa; sonṭa		one's own
sāyanṭaramu		101		
64		swaṭanṭa	239	freedom; independence;
sāri	111			(name of magazine)
sigarettu	95			

swa-grāmamu	one's native village	hāraṭhi	261	offering (presented on marriage occasion)
209				
swargamu	heaven	hinṭi;	20	Hindi
hakku	lawful right	hinṭī		
hadāwadi	disturbance; rumpus;	hinṭū		Hindu
224	hurly-burly	hinṭū-ṭēsamu		India
harijanulu	Harijans; Untouchables	55		
hawṭā	howda; seat put on an elephant's back	hinṭū-maṭamu		Hinduism
253		37		
hari	Lord	hinṭū-		Hindu (male; informal)
hari-ṭēmudu	God	maṭasṭudu	37	
253				
hāyigā	nice; comfortable; pleasant	hōṭalu;	10	hotel
132		hōṭal		
		hōṭā	257	position; status



ī ōwāramu uḍayamu 5 ghantalaku ṭerawa badunu
rāṭri 10 ghantalaku mūya badunu

NIṢKRAMANAMU